

PRIMITIVE TRADITIONAL HISTORY.

THE PRIMITIVE HISTORY AND CHRONOLOGY OF INDIA,
SOUTH - EASTERN AND SOUTH - WESTERN ASIA, EGYPT,
AND EUROPE, AND THE COLONIES THENCE SENT FORTH,

BY

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With Map, Plates, and Diagrams.

VOLUME I.

Flower in the crannied wall,
I pluck you out of the ciannies,
I hold you here, root and all, in my hand
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

'Tis far in the deeps of history
The Voice that speaketh clear.

Emerson,

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PREFACE.

IN Chapter III. Sect. D., describing the year of Orion the deer-sun-god and the bow and arrow of the Great Bear (pp. 152-172), I have shown that in the Seven Tablets of Creation of the Euphrates Valley and the Creation Myth of the Shinto religion of Japan, the Great Bear bow and arrow is the weapon of the victorious ruler of Time, the creating and ordaining Will with which he slew each year-god at the end of his year, and his opponents, the supporters of the years, he in the successive national changes of year measurement erased from the national calendars.

I have there shown that this heavenly bow and arrow constellation, which was in India that of the Vedic Krishānu, the footless archer, the drawer (*karsli*) of the bow, and of Rudra the storm-god, obtained this name from the creed of the national ritual of Scandinavia and Germany, Greece, Asia Minor, Syria, the people of the Euphrates Valley and India framed in the epoch of Orion's year of three seasons. For in these countries the death of the deer-sun-god ended the last act of the annual drama which closed the year by depicting the deer-sun-god as slain by the heavenly arrow of the Great Bear constellation as he was violating the doe mother of the sun-god of the next year, born at his father's death as Vastospati, the god the national fires put out at the end of each year and re-lighted at the beginning of the next.

In the Shatapatha Brāhmana manual of national Vedic ritual this constellation is, as I show in pp. 162, 163, called the Seven Gandharva warders of Soma, the heavenly creating waters of the hymns I shall translate presently, and especially of Rig. x. 139, 4-6, where the Gandharva Vishvāvasu, the Great Bear, is depicted as the guardian of

this water, which at the summer solstice he lets flow as the Monsoon rains for Indra the rain-god. Among these heavenly warders Krishānu is the deadly point of the arrow killing the old-year-god. And in addition to the proof there given that the Seven Gandharva warders of Soma were the stars of the Great Bear may be added Rig. x. 45, 12, which tells how Agni Vaishvānara, god of the household and altar-fire born from the union of Prajāpati, the deer-sun-god, the star Orion, with the doe mother-star Rohinī Aldebarān, is praised by the Rishi warders of Soma, that is by the Seven Rishis, the Sanskrit name of the Great Bear.

It seems to me that it will greatly help my readers to form conclusions as to the correctness of my deductions from the teachings of the Euphratean Creation Tablets, the Creation Shinto myth of Japan, and the other proofs adduced in Chapter III., Sect. D., if I preface my book by a translation of the five hymns of the Rigveda addressed to the Creating God, and describing how the universe and its living contents were moulded from nothing. (1) These are Rig x. 123, to Vena the Creating Wish or Will; (2) Rig. x. 139, to Vishvāvasu Deva Gandharva the Gandharva god; (3 and 4) Rig. x. 81, 82, to Vishvakarman, Maker of all things endowed with life; and (5) Rig. x. 170, to Vibhrāt the wide Shiner, called Vishvakarman.

But before translating the hymns I will prefix to them evidence from the Rigveda and Shatapatha Brāhmaṇa showing the mythological history of the gods therein invoked.

The earliest of these in historical mythology is Vena, the God of eager desire for attainment. The name comes from the root ven or van, to desire or long for, the root of Vana, the Vedic name for the mother-tree, the creating tree of Vishvakarman, Rig. x. 81, 4, whence in the primitive Indian creed all life was born. Vena is the Indian form of the Norse male and female god Osk or Oski, described in Chapter IV., Sect. C., p. 291, the old German god of the Wish invoked as Wunsche, said to create life from the

Holy water of the Wish, the creating rain whence, as we shall see in these hymns and elsewhere, life was believed to originate by the Vedic poets and the first founders of national creeds, the earliest Indian, Asiatic and European mythologists. The god Vena is the embodiment of the divine creating Will which brought forth growing life from the empty void. In verse 6 of Rig. x. 123 he is called the Su-parna bird, which flies to heaven to see the young year-buffalo-cloud, the ruler of the coming year. Thence as the golden winged messenger of Varuna (the god of the firmament of heaven ruling, as I have shown in p. 125, note 1, the summer solstice, when his annual festival was held), he hastens to the western dwelling of Yama. The name of the Su-parna bird with the feather (*parna*) of Su the root of Soma, meaning to beget, identifies Vena with this bird, whose feather (*parna*), when it was wounded by the arrow of Krishānu, the footless Great Bear Archer (pp. 162, 163), fell to earth and grew into the sacred Palāsha-tree (*Butea frondosa*), whence the first sacred Soma or sap of life of the annual sacramental Soma feasts was extracted. It was the Gandharva Vishvāvasu, the Great Bear Creator, who placed three twigs of this tree round the sacred fire on the earliest earth altar made in the form of a woman to denote the three seasons of Orion's year guarding the national birth-fire. This creating bird who flies through heaven and engenders by its falling feathers and blood life on earth is clearly the cloud-bird of Chapter II. pp. 100-102, who brought to the earth as its rain-blood the rains of the two seasons of the first national year measured by the North-east and South-west monsoons. It was the Egyptian and Akkadian divine bird Khu or Zu, the rain-cloud which distributed through the universe the germs of all life to be born within it. This bird became in later mythology the elephant or buffalo cloud-god Gan-isha, the lord (*isha*) of the land (*gan*), and Indra the rain-god, said to have been born like the branch of a tree from the side of a buffalo which has once calved, that is from the mother-cloud buffalo who brings

forth the year-god at the seasons appointed for his birth as the rain creator of life. This cloud-buffalo is the god called in Rig. ix. 82, 3 the winged buffalo (*malishāsya parvino*), son of Parjanya the rain-god.

The second in historical order of the creating gods of these hymns is the Gandharva, who in the Vena hymn x. 123, 4 and 7 dwells in the vault of heaven, where he had found in the heavenly river the rain-water of immortality. This god is in Rig. x. 139, 4-6 the Gandharva Vishvāvasu, the singer and measurer of space, to whose guardianship the waters betook themselves, who found the seeker for treasure (the germs of life) in the stream (whence the creating rain flowed), opened the doors of the rock (within which was the water source), and told Indra, who had asked him to help him by invoking the gods, of the coming of the water of immortality (*amrita*).

It was this god who laid the three Palāsha guardian twigs round the sacred fire, and he is also said in the Shatapatha Brāhmana to have stolen Soma, the rain in the sky, and prevented it from coming to earth at the summons of the Gāyatrī metre symbolising the altar-fire. But he as the embodied Gandharva guardians of Soma was persuaded to send it by Vāch Voice, that is by the chanting of the appropriate rain-bringing hymns substituted in the later Vedic ritual for the silent services performed at the original fire-altar of Prajāpati¹, and thus the story tells us how the earlier silent ritual was superseded by that of the chanted hymns.

That the Gandharva guardians of Soma, the creating rain-sap sent from heaven, were in the Vedic creed stars of the Great Bear is clearly proved in the Rigveda. Under the name of the Seven Rishis, the Singers, the stars of the Great Bear, they as the leaders of the choir of heaven, the composers of the harmonies of birth and creation, are said in Rig. i. 22, 14 to sing the praises of the creating water in

¹ Eggeling, *Shat. Brāh.*, III. 2, 4, 1 ff., Sacred Books of the East, vol. xxvi. p. 52.

the stronghold of the Gandharva. These seven stars Rishis in Rig. ix 62, 16, 17 yoke with their songs the Soma moon-god of the lunar year called Pavamana, the Purifier, to the year-car with three pair of shafts and three seats, which I have shown in Chapter IV, Sect. D, to be that driven by the Ashvins, the twin stars α and β Aurigae, in the age of the three-years cycle-year. In Rig. ix 9, 6 the immortal sun-horse looks at the Seven Rishis preceding it.

The name Gandharva means dwellers in the land (*gan*) of the Pole Star (*dhuva*), the atmospheric vault, and includes the clouds as well as the stars and sun, for in Rig. ix 85, 11, 12 the Su-parva cloud-bird is called a Gandharva, and in Rig. ix. 83, 4 the Gandharva Brāhmanaspati, the Pole Star god, is said to be the god who protects his place and the gods. Also the sun is a Gandharva, and the Gandharva leaders of the stars are those of the Great Bear, for they in Rig. ix 86, 36 are the Seven Sisters^{*} who watch as mothers the new-born Gandharva, the sun who is to rule the water of life.

The third god invoked in these hymns is Vishvakarman, the maker of living things. He is called in Rig. x 81, 1, the Rishi, the Singer, an epithet which equates him with the Seven Rishis, the Seven Great Bear Singers, united in the singing Gandharva Vishvāvasu, the benefactor (*vasu*) of living things, who adds to these worldly wealth (*vasu*), that is to say creates them. Vishvakarman is also said in Rig. x 81, 7 to be Vāchaspati, lord of speech (*vac*), who creates by his word, and all the information given in the Rigveda as to the creator under the name Vishvakarman is in these five hymns, for the only other place where the name Vishvakarman occurs is Rig. viii. 87, 2, where it is an epithet of Indra, the rain-god, giver of the life-giving rain, who is thus a duplicate of Vishvakarman.

But in the Shatapatha Brāhmana the history of Vishvakar-

* The Great Bear stars are shown in pp. 243, 244, to be called the Seven Sisters by the Indian Kauris, the representatives of the ruling Kauriyya of the Māhabharata, and by the Chamais.

man's mythology is much more fully told. He is there said to be the god to whom human sacrifices (*purusha*) were offered¹, and is thus shown to belong to the pantheon of the gods of the northern races, who brought from Asia Minor to India Sesame (*sesamum orientale*), the plant yielding the holy oil with which all Hindus are daily anointed from their birth, barley and wheat, together with the custom of offering animals and human beings. Hence he is a later god than the primitive deities the rain-cloud and mother-tree and plant to whom vegetable first-fruits were offered. He is specially worshipped under the name Vishvakarman in the ritual of the eleven-months year of Chapter V., for he, Indra and Agni lay the third layer of bricks used in building the final brick altar of the Vedic year-bird. This layer represents the solstitial year of Indrāgni, which in its first form combined the half-year of Agni, god of the year's fires lighted at the winter solstice, and the half-year of Indra, the rain-god, beginning with the summer solstice. In this year reckoning they are gods of the atmosphere, and their partner Vishvakarman is identified with Vāyu, the wind, the creator of the cloud-bird. The later year of these three gods chiefly referred to in the altar-building ritual is that of eleven months, indicated by the first eleven bricks laid on the layer as those of the Trishtubh metre of eleven syllables². Vishvakarman as altar-builder belongs to the mythology of the age when northern rulers settled in India and offered sacrifices on made altars, of which the earliest form was the sacrificial pit and stake of the worshippers of the trident god of the Linga, described in Chapter III. pp. 234—240.

In the story of the Creation of the Universe, told in the beginning of the instructions for building the fire-altar, Vishvakarman as Speech is said to be Prajā-pati³, and Prajā-pati, who was originally the deer-sun-god, the star Orion,

¹ Eggeling, *Shat. Brāh.*, v. 2, 1, 5, Sacred Books of the East, vol. xh. p. 162.

² Ibid., vi. 2, 3, 7—10, viii. 1, 1, 8, viii. 3, 1, 1 ff., viii. 3, 4, 11, *ibid.*, vol. xh. pp. 189, 190, xliii. pp. 6, 41—46, 47, 48, plan of layer, p. 57, note 1

³ Ibid., viii. 1, 3, 9, viii. 2, 1, 11, *ibid.*, vol. xliii. pp. 12, 28.

is said to have been made by the Rishis the creating air and rain-god Indra, and in doing this they united the seven persons, the seven Rishi stars, in the Great Bear, who is said to be Vishvakarman the Creator¹. This proclamation of the Great Bear as Vishvakarman the Creator is referred to in the Vishvakarman hymn Rig. x. 82, 2, where Vishvakarman, called the wise and mighty Creator and Arranger, is said to have assumed these functions when the Seven Rishis became one, when the bubbling life-sap (of the creating water) flowed together

The ritualistic acknowledgment of Vishvakarman as the Great Bear Creator was made at the consecration of the new altar, when the first fire-log burning on it was taken from the Gārhapatya altar of the thirteen-months year (pp. 268, 269), and greeted with a libation of milk milked from a white cow with a black calf, representing a new national creed. When after this three new kindling sticks were put on the fire, one was of Shamiwood (*Acacia Suma*), one of Vikankata (*Flacourtia sapida*), the sacred trees of the thirteen-months year of the Indian Pāṇdavas spent by them in exile². The third was of Udumbara wood (*Ficus glomerata*), the parent-tree of the sons of the fig-tree, the first builders of the national earth-altar made in the form of a woman (Chapter IV., Sect. E., p. 328). Their year was the three-years cycle-year, a successor of Orion's earlier year of the Palāsha tree, and thus the fire then transferred to the last Vedic bird-altar was that of the sons of the fig-tree³, who looked on the Great Bear as the heavenly symbol of the Creator.

Also this creating constellation, the embodied executor of the commands of the Divine Will as leader of the year begetting new life and maintaining the ordained growth of

¹ Eggeing, *Shat. Brāh.*, vi. 1, 1, 1—5, Sacred Books of the East, vol. xli. pp. 143, 144.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. ix. sect. e, pp. 604, 605, chap. vi. sect. f, p. 346.

³ Eggeing, *Shat. Brāh.*, ix. 2, 3, 1—44, Sacred Books of the East, vol. xliii. pp. 191—205.

that already created, is said to have issued from Prajāpati (Orion), god of the year of three seasons, first introduced in Asia Minor (pp. 136, 137). His first offspring then born were the Gandharva dwellers in the starry heaven led by the Gandharva stars of the Great Bear and the Apsaras the rain-goddesses; and these he enclosed in his chariot, which took him round the sky, the chariot constellation of the Great Bear, the revolving bed and waggon of the year-god.

In the ritual of the chariot sacrifice its head was held above the altar-fire and made to revolve, like the Great Bear, contrary to the course of the sun, and as it went round the priest poured on it five libations of ghee (melted butter), one to the central Pole Star Brihaspati and four to the four Lokapāla constellations ruling the four quarters of space¹.

As these creating male Gandharva stars are those of the Great Bear, the female rain-star Apsaras created with them and moving in the same chariot are their wives, the Pleiades, the leading stars of the original Pleiades year in India described in Chapter II., beginning with the North-east monsoon in November. In this year they were led round the sky by Canopus, but when Orion succeeded Canopus as ruler of the year in the northern latitudes in which Canopus was no longer visible, he retained the Pleiades as leaders of his year, in which the stars followed the Great Bear bow and arrow constellation round the Pole. Hence in the ritual of the consecration of the national fires the lighting of the year's fires under the Krittakas, the Pleiades, is sanctioned, and it is there said that the Pleiades, here called the Apsaras, were the wives of the Seven Rishis, there also called the Seven Riksha or Bear Stars².

These seven creating Great Bear stars are also described in Rig. viii. 28, 5 as the seven spear-bearing Maruts, the

¹ Eggeling, *Shat. Brāh.*, ix. 4, 1, 2, 12—16, Sacred Books of the East, vol. xlii. pp. 229, 233—235.

² Ibid., ii. 1, 2, 1—7, *ibid.*, vol. xii. pp. 282, 283.

wind daughters of Maroti, the tree (*marom*) ape-god called in the Veda Rudra, who in the ritual of the Triambika sacrifice shot the Great Bear arrow killing the year-god (pp. 174-176). Their mother is Prishni, the spotted goddess, the starry heaven described in the hymn to Vena, Rig. x. 123, 1, as Prishni-garbha, the spotted womb whence the young year-child, the cloud-buffalo, was born and kissed with prayers by the singers, the Great Bear stars, when the waters and the sun united at sunset. They are said in Rig. viii. 28, 1-5 to be present with the thirty-three gods of the eleven-months year, that in the ritual of which, as we have seen, Vishvakarman became the seven united Rishis, the Great Bear stars. Sayana in his note on this hymn says that the seven Maruts were the children born to Aditi when she wished for a son like Indra¹, and that her one child thus became, like Vishvakarman, a united septate. These seven made one were the seven children of Aditi and Daksha, the god of the showing hand of the five-days week, the seven stars of the Great Bear, whose birth was followed by that of Bhishma, the eighth, the sexless sun-god of the Mahābhārata (pp. 159, 160).

These seven Maruts are the seven dancers (*kṛdinaḥ*), the seven Great Bear stars who went forth to battle with Indra², who was their united embodiment when he slew the evil serpent, the winter snake, called in Rig. viii. 66, 2-5 the Gandharva Āurnavābha, the weaver of wool, the star constellation or storm-cloud of the early snake worshippers, called elsewhere Namuchi, the rainless cloud which hinders rain. In this battle Indra became the ruler of the year beginning with the rains of the summer solstice, when the Tri-kadru-ka festival (pp. 224, 225) was held.

These Maruts were, in the ritual of the sacred fire kindled when Vishvakarman became the creating Great Bear Constellation, the goddesses representing the original cloud-creator Vāyu, the wind, and to them seven cakes of the sacrifice

¹ Ludwig, *Rigveda*, vol. iv. p. 229.

² Rjg. viii. 65, 1-5; Eggeling, *Shat. Brāh.*, ii. 5, 3, 20, Sacred Books of the East, vol. xii. pp. 416, 417.

to Agni Vaishvānara, the household and altar-fire described in pp. 488, 489, were offered. In this offering not only was the fourth cake directly offered to the Seven Rishis, but the whole offering was made to the Great Bear constellation. For in the course of religious evolution the seven winds, the seven Marut goddesses, had become the seven wind stars, children of Prishni the starry heaven, who had thus become guardians of the rain-waters of life, the clouds engendered by the winds.

These wind-goddesses born of Prishni are in the Rigveda the drivers of spotted horses (i. 87, 4, ii. 34, 4) and Prishati spotted deer (i. 37, 2. 64, 8. v. 58, 6 and many other places), and in this guise they are the Great Bear stars of the age when the deer-star Orion drove the stars as deer round the heavens. In one hymn, Rig. iii. 26, 4, they are said to drive their deer-drawn car with Vaja, god of Spring, the first of the three Ribhus ruling the three seasons of the year and dropping rain as they move through heaven; and hence these deer are the Great Bear stars ruling the seasons of Orion, the deer-god. In one passage, Rig. viii. 85, 8, three times sixty or one hundred and eighty Maruts are mentioned, and these represent half the 360 days of the year, but in the greatest number of places they appear as the seven Maruts, the seven winds or the Great Bear deer-stars; they belong to the mythology of the age succeeding that of the Great Bear bow and arrow, and before that when the Great Bear became the Hapto-iringas, the seven bulls, and the Septemtriones, the seven oxen of Zend and Latin mythology. As the seven deer-stars of Orion's year they were probably among the northern races who worshipped the Great Bear as the seven rein-deer (pp. 153, 154), the stars of the constellation in the age preceding its deification as the bow and arrow which slew the deer-year-god. Hence they became in India the Seven Rishya or antelope stars of the races who came thither from the Euphratean countries, where they had worshipped Dara the antelope (p. 294), the god Ia, who had become the antelope of the deep, and who as the god of the house (*I*) of

the waters (*a*) was the Akkadian form of the Indian Indra, the rain-god ¹.

The name Rishya only occurs in one passage in the Rigveda, viii. 4, 10, where Indra is called to come and drink as a thirsty antelope (*rishya*), but the name of the seven antelopes (*rishya*) of the Great Bear certainly preceded Rishi the singers as a conception of the mythological age in which Marichi, the fire spark (*richi*) lighting the altar-fire, the deer slain by Rāma, went up to heaven as a star in the Great Bear, and which made Krishna the black antelope-god, ruler of time and god of the black antelope skin, in which all priests and Soma neophytes admitted to the Soma sacrifice were clothed at their initiation.

Rig. x. 123. *To Vena.*

1. This Vena (Desire to create, Creating Will) breathes life (*codayat*) into him whose mother womb is Prishni, the starry heaven (*Prishni-garbha*) whose birth-caul is light (*jyotir jarayu*), who measures space ². The singers (the Great Bear Rishi) kiss the young child with prayers (*matibhi*) when the water and sun meet (in the west).

2. Vena raises the waves of the sea born from the clouds (*nabho-ja*) and makes their beautiful backs visible ³. He, the year-buffalo moving in the order ordained of old (*ṛitasya sanāu*), shines from above on the land. The troop of singers sing in their common birth-place (the sky).

3. The mother of the calf stands lowing to him with eager longing. In the order ordained of old (*ṛitasya sanāu*) the singers taste the honeyed water of immortality.

4. The wise singers know his face, implore him and went to the roaring of the wild buffalo. Coming with their offering

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. b, pp. 142 ff.; *Ruling Races of Prehistoric Times*, vol. i. essay i. pp. 25, 26, essay iii. pp. 195, 196; Sayce, *Hibbert Lectures for 1887*, lect. iv. pp. 280, 282; F. Dehlsch, *Assyrien Studien*, p. 51.

² The young year-god here born from the star-womb is the year-buffalo-cloud.

³ The creating wind bringing up the rain rises from the sea.

they went to the river where the Gandharva found the water of immortality.

5. The Apsara (Pleiades) smiling on the loved one, feed him (the buffalo) in the highest space. He moves in the dwelling of a friend as a friend. Vena has put on his golden wings

6. As the Su-parna bird who flies to heaven. There has he seen thee (the year-buffalo) with loving heart. As the messenger of Varuna with golden wings, he is the bird which hastens to the dwelling of Yama (the west).

7. The Gandharva stands erect in the vault of heaven bearing his beautiful weapons¹, clothed in garments wondrous to behold. He as the god of light (the creator) has begotten love.

8. When the bird as rain-drops (*drapsak*) falls into the sea looking with vulture eyes to heaven, then has the god of light enjoyed love in the third heaven (the under-world)².

Rig. x. 139. *Vishvā-vasu Deva Gandharva* (the Gandharva god).

1. Savitar (the sun-god) has brought the rays of the yellow-maned, the ever fresh light from the east. At his command Pūshan (the star Cancer) goes as the wise shepherd watching all creation³.

2. Looking at men (*nṛicākshū*) he sits in the midst of heaven brooding over (*āpapriyan*) earth and sky. He looks

¹ The star spears of the Marut Great Bear stars, Rig. viii. 28, 5.

² This verse refers to the union at sunset of the Divine Will, the engendering bird of the creating feather (*parna*) with the young buffalo year-cloud, which it feeds with the wind-borne rain. It is the Vedic parallel of Gen. 1. 2, "The Spirit of God (his creating breath the Indian Vāyu) moved (as the creator) upon the face of the waters."

³ Pūshan is the god of the star Cancer (*Pūshya*), the manger of the sun-ass, who began the three-years cycle-year at the winter solstice when the sun was in that constellation, pp. 321, 322.

down on the butter-yielding lands on all sides from east to west.

3. He the giver of all riches who gives to all possessions watches with his crafty eyes all living forms while the god Savitar stands with wise laws as Indra in the contests of creating wealth.

4. O Soma, the waters have gone by the divine law (*ritena*) to Vishvāvasu the Gandharva¹. Indra, the rain-god, found this out as they hid themselves. He saw the protecting clouds and mists round the sun.

5². Vishvāvasu sing for me, thou heavenly Gandharva, measurer of space, and invoke the gods. What is and is not true? we want to know whether our beliefs are those of true knowledge or not.

6. He Vishvakarman found the searcher for treasure³ (Indra) in the course of the heavens river. He opened the doors of the rock which kept back the water. The Gandharva told of the coming of the water of immortality (*amṛitāni*). Indra learnt the power of the snake (which kept back the rain).

Rig. x. 81. *Vishvakarman, God of Life* (Bhūvana).

1. The singer (*Rishi*)⁴, who as the priest of libations (*hotar*)⁵ has in offering all living things (he has created) placed them below him, is our father who has with prayer (*āṣhik*) seeking for this wealth of existence come forth in these latter days as the first manifester of life.

2. What was the place where he stood (as) Creator? from

¹ The Great Bear stars ruling the year and its rainfall.

² This verse is spoken by Indra when beseeching the Gandharva Great Bear god Vishvāvasu for rain, Ludwig, *Rigveda*, vol. iv. p. 143.

³ Treasure the creating rain-water.

⁴ Rishi the Singer is the symbolic name of the rythmic creating-mind who first made life grow in ordained order from nothing. It was adopted before this symbolic conception of the musical growth of created things was transferred to the Seven Rishis, the Seven Great Bear stars ruling the year as its Creator and Ordainer, the god invoked in this hymn.

⁵ The libation-priest is the year-god who sends the rain.

whence did Vishvakarman make earth and heaven visible by his might?

3. From all sides with his arms and wings he blew into existence eyes, faces, arms and feet, begetting the single god (the Pole Star) ¹.

4. What was the wood? What the tree whence he made earth and heaven ²? Let the wise ask where he stood holding the world.

5. What, O Vishvakarman, were the highest, lowest and middle creations ³ whence thou helped thy friends with libations. Do thou, honoured as the self-creating god, bring thyself, thy own body, as thy offering ⁴.

6. Vishvakarman, inspired by the libation ⁵, bring us heaven and earth. Though others live in delusion (think things grow of themselves), be thou to us a shining (*sūri*) giver of gifts (*maghavan*).

7. We will call on Vishvakarman, the lord of speech (*Vācaspati*), for protection in our daily work. He who rightly ordains all his works (as givers of health) and protection is pleased with our offerings.

Rig. x. 82. *Vishvakarman, God of Life* (Bhūvana).

1. The father of sight (god of light) is wise who brought as offerings (*ghṛita*) the two curved beings who when their ends were made fast became earth and heaven ⁶.

2. Vishvakarman, the very wise and crafty creator, the highest all-seeing eye (*paramota samdr̥k*), dwells where the

¹ The Creator as Vāyu the wind and rain-god.

² The creating mother-tree made by its rain-fed sap to live and bear the seeds of future life.

³ The three sources of creating water, the heaven, the earth, the air.

⁴ The universe offered as a manifestation of the creating Thought and Will of God, the first-fruits offering of the produce grown from the engendering germ it infused into the mother-waters guarded by Great Bear Gandharva.

⁵ Induced to create by the vivifying rain.

⁶ Earth and heaven brought into being and made visible and tangible by Vishvakarman are here depicted as two hollow egg-shells formed into mounded hills, the upper shell the heaven covering the earth.

Seven Rishis became one when the bubbling life juice (the creating water) flows together ¹.

3. He who is our father and begetter, who as arranger of the world knows all created things, from him alone the gods get their names, and all other created beings ask him to direct their course.

4. The holy Rishis (the Great Bear stars) have joined together as singers to offer him (their created) wealth, as it was they brought light into darkness and assembled living beings together.

5. What is that which is outside this heaven and earth and the Asura gods? What original germ (*gárbham prathimám*) taken from the waters in which all the gods see themselves?

6. This original germ (*gárbham prathimám*) is where they dwell alone in the undelivered navel (*ajásya nábhav*), the one allotted place in which all worlds rest (and wait birth) ².

7. You will not find that which has begotten this earth. Another form of being has come to you (in this present world) dwelling in clouds they move whispering life-giving (or insatiable) songs of praise (*jálpya asutrípa uktha shasash caranti*) ³.

Rig. x. 170. *Vibhrāt*.

• 1. Vibhrāt drink, the mighty Soma and honey, giving full

¹ Ludwig does not translate literally the last part of this stanza, but paraphrases it as follows:—"diser menschen gesetz erfüllende taten werden reich an speise dort jenseits der Sieben Rishi wo man nur mei das Eine nennt." But he says in *Rigveda*, vol. iv. p. 155, that the passage refers to the transformation of Prajāpati, who in *Shat. Brāh.*, ix. 5, 1—35, is said to have become the Creator and Arranger when he manifested himself in the Seven Rishis, the seven stars of the Great Bear.

² This refers to the original belief that the germ of life entered through the navel the mother's womb, in which it remained during its development and till its birth.

³ This refers to the new religion of Prajāpati as the creating Great Bear constellation, which had thrown into the background the old beliefs in the cloud-bird and mother-tree.

life to the lord of the sacrifice. Driven by the wind he protects the dwellers in the land and shines in many directions.

2. Vibhrāt the Great supports the heavens by the well-guarded conquering law, the truth allotted to men.

3. The fairest of lights, the highest, conquering all created things must be praised. The Great Shiner, the sun shedding light on all creation, sees far and wide, he conquers by his invincible might and power.

4. The blazing light star went to the home of light in heaven as Vishvakarman, by whom all earthly and all divine beings are brought together¹.

The Creating God portrayed in these hymns is first the Creating Will manifesting itself in the cloud-bird which moves through heaven bearing the divine germs of life infused by God's will into the rain-drops of which it is made. This cloud-bird made visible by the wind, the spirit or breath of the invisible creator, is like all that emanates from him bound in all its movements, aspirations and actions by the unvarying law which makes creation and production a rythmical hymn translated into active and ordained order. This Creating Will engenders the year-buffalo cloud-god whose course through heaven is directed by the Great Bear singers, who lead the stars in their daily and yearly circuits round the Pole, and watch as the Gandharva the nursing of the year-buffalo-cloud, by the Pleiades and the union in the west of the engendering cloud-bird Vena with the buffalo year-god the rain-cloud. It is they who as Vishvāvasu, the embodiment of the Seven Rishis, are sky guardians of Soma, the creating water of life, which he in Rig. x. 139, 4, 5 releases from its home in heaven at the prayer of Indra the rain-god, and sends to earth as the vivifying rains of the summer solstice.

As the seven warders of Soma the Great Bear stars are the bow and arrow stars of Krishānu the footless archer, the drawer (*karsh*) of the year-bow of Orion's year, which killed

¹ This hymn tells how the wide shining sun (*Vibhrāt*) goes to Vishvakarman, the Great Bear, as ruler of creation, whose course he follows round the Pole.

the year-deer at the end of his annual course, and this is the bow-star of Marduk, of Susa na wo the Japanese Shinto god of the Path, and of Shiva, the three-eyed trident-bearing god. It was in this epoch of time-reckoning that the Great Bear was made the embodiment of the original Creating Will as Vishvakarman, the ruler of annual time. This same bow and arrow star was symbolised in Kaweh or Kabi, the Persian Archer-God whose apron was the Great Bear and whose image was depicted as that of the Assyrian Great Bear God Assur on the standards of the Assyrian and Persian kings who claimed to belong to the race of the Kayanides or star (*kayan*) kings who symbolised their successive kings as stars. This was the bow of so many victors of traditional history which they alone could bend, and which always sent its arrows through the mark aimed at, which was originally the Pole Star, in which the cloud-bird, the Shyena or frost (*shyā*) bird of the Rigveda, was wounded at the winter solstice, and which then sent its blood and feathers (*parna*) to earth to grow up as the creating Soma-tree distributing the generating sap of life to all creation. It was the bow of the Pāndava god Arjuna, that of Drupada the Panchāla king, the creating tree (*dru*) by which he won the hand of Drūpadī, the tree (*dru*) goddess; of the archer-centaur Eurytos, the Greek form of Krishānu, the drawer (*ἐρύω*) of the bow which descended to Odusseus, the star Orion, God of the Way (*ὁδός*), that of the Chinese and Japanese gods Tāo and Shinto, the path of unvarying order ordained by the Creating Will, the Vedic Path Goddess Pathya (p. 274). He (p. 622), like Rāma and Arjuna (pp. 339, 265), was the only one of the competitors for the hand of the Weaving year-goddess Penelope, who could bend and string the bow of heaven and send its arrows through the mark to be aimed at by the rival contestors. This mark was in the contest of Odusseus not the original Pole Star mark but the twelve two-bladed axes (*πέλεκυς*) signifying the twenty-four lunar crescents measuring the year.

In the history told in this book it is shown how the epoch of the rule of the Great Bear bow was followed by those of the Pole Star sow and the Seven Bear pigs, of the Great Bear as bed and waggon of the year-god, the reins of the black sun-horse, and the left and right Thigh of the creating ape-god rider on the sun-horse.

It is also shown how the story of the bow which could only be bent and strung by the destined ruler of the universe developed into that of the sword which could only be drawn from the mother-tree or stone by the same universal ruler, the sword of Sig-mond, the conquering moon (*mond*) (p. 517) of Arthur, the ploughing sun-god, and of Galahad, the finder of the Holy Grail, the Sang-real or true blood of God¹.

It is also in these hymns that we trace the development of this last conception from the days of the belief of Rig. x. 81, 4 in the creating mother-tree and plant of Visvakarman impregnated by the rain-sap, and diffusing the life it brought from heaven into all living things which partook of its fruits, as described in the Dinkard story of Zarathustra's birth from the mother Hōm cypress-tree (p. 105). This belief in the engenderment of life by the rainborn-sap in those who infused it into their frames by eating of it was succeeded by that which looked on conception as begun by the entry into the womb of the mother of the heaven descended birth-spirits through the navel (pp. 57, 84), which spirits were further defined in a later stage of belief as the spirits of dead ancestors seeking re-birth in their ancestral tribe. These beliefs, which allowed no part in the production of life to the father, were followed by those of the age of Orion's year, when marriage was introduced. These made the blood of the father infused as seed into the mother the source of life to the believers in the efficacy of human and animal sacrifices, and it was to these people that the originally pure blood of god, the rain, became the blood of the sacrificed victims poured

¹ Mallory, *Morte d'Arthur*, book xiii. chap. v.

out on the earth to give it vitality, and it was this mystic blood of the Creator made in heaven referred to in these hymns which became the Sang-real of the visions of European mediæval mythology.

Throughout the whole series of consecutive conceptions here depicted the idea of God underlying the world-wide systems of the ancestral beliefs of the forefathers of living men is that life is engendered on earth by the rain and the begetting heat of the Indian Savitār, the god of the root Su, to beget, and that the god whose gift is the creating rain and heat is He who ordains the unvarying uniformity of laws governing natural phenomena, who measures time by the daily revolutions of the sun, moon and stars round the Pole by the seasons of alternate rain and heat, and who rules the various years measured by days, seasons and months which the successive theologies of ruling races have made the national years, the course of which was marked by the religious national festivals ordained in their rituals.

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ERRATA OF VOLUME I.

- Page 6, line 20—for F read H.
- „ „ line 26—for III. read IV. ; for E. read C. and F.
- „ 9, line 19—for Tao read Tão.
- „ 13, line 8—for Plate read Plate I.
- „ 15, line 31—for orignally read originally.
- „ 23, line 13—for thirteen read thirteenth.
- „ 34, line 32—for forms read form.
- „ 41, line 19—for Smntheus read Smintheus.
- „ 43, line 26—for to read in.
- „ 45, line 24—for Vessentara read Vessantara.
- „ 46, line 9—for IX. read VIII.
- „ „ line 25—for I. read III.
- „ 47, line 34—for Su-jata's read Su-jālā's.
- „ 49, line 31—for IX. read VIII.
- „ 50, line 12—for the read these.
- „ 51, line 27—for Chuttisghur read Chuttisgurh.
- „ 62, line 18—for Nartunga read Nurtunja.
- „ 79, note 1—for Siowan read Siouan.
- „ 80, note 1—Ibid.
- „ 115, line 28—for Houng read Hoang.
- „ 125, note 1, line 19—for keru read kru.
- „ 129, line 3—for Nones read Nomes.
- „ 140, line 13—for which read this.
- „ 146, line 29—for Shieva read Shiva.
- „ 155, lines 26, 27—for who slept twelve nights read the twelve nights he slept.
- „ 183, note 2.—for 'Thine read Thiere.
- „ 188, line 29—for round the read round with the.
- „ 192, line 13—for 298 read 299.
- „ „ line 19—for Shin read Shim.
- „ 198, line 2—for month read north.
- „ 224, line 4—for Mathurs read Mathura.
- „ 225, line 4—for Osadhadāruka read Osadhadāraka.
- „ 227, line 4—for Shuna-lungala read Shuna-lāngula.
- „ 229, line 9—for circle read axle.
- „ 239, line 6—for Pharsi-pet read Pharsi-pot.
- „ 243, line 10—for Gautama read Gautuma.
- „ 258, line 4, 5—for And the read The.
- „ 259, line 23—for annual read animal.
- „ 261, line 11—for she read twin.
- „ 262, line 11—for Bjoja read Bhoja.
- „ „ line 20—for virsha read vrisha.

- Page 268, line 22—*for dress read skin.*
 „ 284, line 22—*for of Greek read the Great*
 „ 295, line 13—*for II. read I.*
 „ 311, line 30—*strike out as.*
 „ „ line 31—*insert was after Bear.*
 „ 312, line 18—*for Saranya read Saranyu.*
 „ 315, line 32—*for Anguinium read Anguineum.*
 „ 345, line 6—*strike out and.*
 „ 348, line 7—*for hen read pen.*
 „ 357, line 1—*for anyewe read unyewe.*
 „ 387, line 3—*for make readers read make my readers.*
 „ 405, line 19—*for Gautama read Gautuma.*
 „ 408, line 27—*for bushes read bunches.*
 „ 411, line 22—*for Chakri read Chakra.*
 „ 414, note 2—*for Ultara read Uttara.*
 „ 416, line 33—*for Barhisadsh read Barhishadah.*
 „ 418, line 13—*for Nags read Nāgs.*
 „ 421, note 3—*for Dihon read Dehon.*
 „ 422, note 1—Ibid.
 „ 427, line 15—*for Chimparan read Champaran.*
 „ 431, line 14—*for Chuttisghur read Chuttisgurh.*
 „ 444, line 31—*for Chakri read Chakriā.*

INTRODUCTORY SUMMARY.

WHEN first I began to write this book I intended it to be a second edition of my *History and Chronology of the Myth-making Age*, but I ultimately found that it was utterly impossible to fit into it the new additional materials I was continually collecting without an entire reconstruction of the work. In my former book the history of ancient Chronology deduced from the successive measurements of annual time adopted by the ruling nations of Southern and Western Asia and Europe had been divided into three periods called the Ages of Pole Star, Lunar Solar, and Solar Worship. During the first of these the year had been measured by the circuit of the stars headed by Canopus, the Pleiades, and Orion, and of the sun round the Pole. In the second by Lunar-solar periods, and in the third by the passage of the self-directing sun-god through a year-path marked in the heavens by stars.

I had almost finished the book when I found out that the history of the epochs in the third period in which I showed the worship of the Great Bear as the left and right thigh of the rider on the sun-horse to be fundamental phases of faith in the Solar mythology of Pre-Vedic India, Egypt, Greece, and Celtic countries, was preceded by a series of earlier forms of belief in this Constellation as a dominant factor in year reckoning. And that the measurement of the year by the annual circuits of the Great Bear round the Pole began by the recognition of the Constellation as an astronomical clock, by which the Chinese and American Indians still continue to reckon the beginning and end of each of its four seasons; as it tells

them that winter has begun when it is seen at sunset at the winter solstice due south of the Pole. It is to the east of it at the sunset of the vernal equinox, due north of it at the summer solstice, and west at the autumnal equinox. In pursuing the enquiry as to the history of this method of measuring the year, I found that it extended back certainly to the age of the year of three seasons ruled by Orion as leader of the stars, and that the successive forms it had assumed coincided with the duration of subsequent epochs of year reckoning.

In the first age of Orion's year, when the year-god was believed to be slain as the deer-sun at the end of his term by the arrow of Orion, I found that the arrow shot by this god, called in the Indian Brāhmanas and Rigveda Krishānu, the drawer (*karsh*) of the bow, and Rudra, and by the Japanese the Shinto god Susa-No-wo, the rain-cloud, was that of the two Pole-pointing stars of the Great Bear, called in the Babylonian Seven Tablets of Creation the Bow-star of Marduk the year-god.

This belief in the Great Bear as the bow and arrow of Orion, the hunter and ruler of the winds, was followed in the second stage of Orion's year, when the six-days week succeeded the original week of five days, by a new conception, which looked on the Great Bear as seven pigs driven round the heavens by the Pole Star sow, which I have traced round the ancient world from Japan and Tibet to Western Britain.

After this came the age when the Great Bear was the revolving bed or waggon of the year-god drawn round the sky by the sun-ass. This belief current in the epochs of the year of thirteen lunar months and the three-years cycle-year was succeeded by that of the men of the Bronze age, who measured the year by eleven thirty-three day months marking the annual circuit round the sky of the black sun-horse, represented in stellar astronomy by the Constellation Pegasus, whose reins were the stars of the Great Bear, and these three epochs were followed by the

periods during which the Great Bear was worshipped as Thigh Stars.

To the information thus acquired was added that I learnt from a careful study of Zend and Persian history in the Shah-nāmah and Zend sacred writings. This showed me how exactly the chronological history thence deduced coincided with that I had learnt from the Indian Rigveda and Brāhmanas, the Mahābhārata, and from the numerous other sources of history enshrined in national records, ritual and customs which I had studied. I had intended to publish this as a separate book, but I have now incorporated it in the present work.

The whole results of the large increase in information I have acquired, and which has enabled me to correct mistakes in my former works, has been to corroborate the original conclusions I had formed that the ancient traditional history of the ruling races of antiquity, which has been carefully preserved in many countries and by many races from generation to generation, had been for thousands of years divided into the epochs of successive year measurements which I have stated in the *History and Chronology of the Myth-making Age*, but that the period of the dominance of the year of thirteen lunar months which I had placed as coincident with the seventeen-months year must be put back to the age succeeding the year of Orion, and be considered as partly precedent to and partly contemporaneous with the three-years cycle-year.

My object in writing this book is the same as that at which I aimed in the *History and Chronology of the Myth-making Age*, and in both I have tried to prove that one of the most reliable guides to the ascertainment of trustworthy knowledge of the sequence of the stages of progress made in the struggles of the pioneers of civilisation against chaotic barbarism is to be found in the history of the computation of annual time. This chronology of the early periods of racial growth not only furnishes a sound basis for calculating their duration, but also gives a clue to the

primary sources whence national religion rose, by proving that the study and examination of the historical traditions, ritual and customs of the aboriginal races of Asia and Europe, and of those descended from them, shows that the idea of God which underlies all religions of which the tenets can be summarised in creeds or statements of belief, is that He is the one all pervading Will who rules all things, and who, as the measurer of time, was thought to ordain the changes of the seasons which have been always looked on by the earliest hunting, pastoral, agricultural, and commercial races, and by their successors all over the world, as marking the periods which made up the recurring years.

The earliest method of year measurement developed by these pioneer races that I have been able to trace to its first beginnings is that which divided the year into the two seasons of the North-east and South-west monsoon of the Indian Ocean, the former beginning about October—November and the latter about May—June. These were in the primitive mythology of Southern India ruled by the storm-cloud-bird, worshipped also by the Sumero Akkadians and the Egyptians, which brought from heaven with the monsoon winds the rain conveying to earth the germs of life which were to develope and vitalise all growing and fruit-bearing trees and plants. The wind which drove the storm-cloud on its course was believed also to make the heavens revolve and to turn the stars, sun, and moon round the Pole Star, the dwelling-place of the ruler of the sequence of day and night caused by the revolution of the givers of light. This central-god was in the southern hemisphere the Dravidian Gond-god Maroti, the tree (*marom*) ape, who as a star-god dwelt in the Constellation Argo, that nearest the centre of the southern section of the heavens, as the star Canopus, and thence by his orders issued to the winds he was believed to make the stars go round the Pole. In another version of this primæval myth, which is perhaps its earliest form, he was thought to sit on the top of the world's central tree of the South, and make the

heavens with the stars, sun, and moon revolve round the Pole with the five fingers of his hand. It was from this belief doubtless after long period of slowly advancing progress in the knowledge of the movements of time that the method of measuring the interval between the two monsoons by means less cumbrous than the counting of the single days that intervened was devised by the creation of the five-days week as the fundamental unit in the measurement of the year and the process of computing past and future time. It was by this week symbolised in the five fingers of the hand of the Pole Star-ape that the three hundred and sixty days of the years were divided into seventy-two five-day weeks, a number produced by the doubling of the two periods of thirty-six weeks, into which the half years appropriated to each monsoon had been divided.

But at a very early period an additional and more certain method of measuring annual time than that furnished by the somewhat varying periods of the comings of the monsoons was found out by the observation of the setting of the sun and stars. This showed that the Pleiades began to set after the sun about the time when the North-east monsoon set in or about the beginning of November, and continued to set after it for thirty-six five-day weeks, till about the first of May, when it began to set before the sun during the second half-year period of thirty-six five-day weeks.

The great remoteness of the age when this year was adopted is shadowed in a story surviving in the folk-lore of the Australian aborigines who are ethnologically allied to the Indian Dravidians. This proves it to be one adopted in the infancy of the Australian Dravidians as a tribal measurement of time, by a people who have never advanced so far in civilisation as to form themselves into agricultural or pastoral communities. It tells how the year was begun by the capture and conveyance round the sky by the giant star Canopus of the Queen of the Pleiades, the star Aldebarān* in Taurus, which has in all the mythologies of the

Pleiades year in Asia and Europe been associated with that constellation. She had first taken her captor as a grub from the mother-tree, and it grew in her hands into the giant who took her, and the Pleiades followed by the rest of the stars round the heavens. The antiquity of the conception of the Pole Star-ape and its connection with the rule of the year is also shown in the Hindu story surviving in the Mahābhārata, which tells of the marriage in the constellation of the ape (*kapi*) Kepheus of Tara, the Pole Star, to Su-griva, the bird-necked (*griva*) or bird-headed ape, who succeeded Vali, the revolving (*uri*) ape, probably Canopus, in the rule of the heavens¹. It was this new ape ruler, the Pole Star of the North, who helped Rāma, the god who began his year when the sun was in Pūshya Cancer at the winter solstice, with an army of 360,000 year-apes, to recover the goddess of the star furrow (Sitā) of heaven. This year of the pursuit and recovery of Sitā as well as the corresponding year in Persian history of Iraj, the sun (*iraj*) god born at the winter solstice in Cancer, described in Chapter III., Sect. F, is shown, by the position of the sun in Cancer at the winter solstice when it began, to be dated in the traditional history both of India and Persia, at the epoch from about 14,000 to 12,600 B.C., during which the sun was in Cancer at the winter solstice. And this year, as the year of Rāma described in Chapter III., Sect. E, is also shown to be that of the inauguration of the year of forty Stellar months of twenty-seven days, covering a cycle period of three solar years each of 360 days. This year reckoning, which was the national year of the pastoral races based upon the division of its forty months into four periods, each of ten months of gestation, is very much later than the Pleiades year and the year of the solstitial sun, and is, as the follower

¹ The date of Vali, who probably like Su-griva in Kepheus represents a star in the circle of the Pole Stars, may go back to the Polar Age when our present Pole Star in Ursa Minor was the predecessor of the era of the Pole Star in Kepheus from 21,000 to 19,000 B.C.

of these years, the two years of Orion of five and six-day weeks, and the year of thirteen lunar months, the sixth of the series of successive years which divide the chronology of the periods of which I have sketched the history in this book. The wedding in the constellation Kepheus of the bird-headed ape-god Sugriva to Tārā, the Pole Star, throws back the initial chronology of the age of the rule of the bird-headed ape to from 21,000 to 19,000 B.C., when the Pole Star was in Kepheus, and this early date is not the earliest to which the story refers, for the rule of the Pole Star in Kepheus was preceded by that of his predecessor Vali.

The year measured by the Pleiades was begun at sunset like those which succeeded it, till the institution of the last Vedic year beginning with the rising of the sun-bird in the east at the vernal equinox, but to this rule there was one exception in the seventeen-months year of the chariot races of the sun-god, beginning like the year surviving in the Stonehenge temple with the rising of the sun at the summer solstice. In the years beginning at sunset time was measured by nights and not by days, and hence the week of the Pleiades year was one of five nights, and this computation was also followed by the framers of the solstitial year, measured by the flight of the sun-bird round the heavens. This was the year of the Kolarian races of South-eastern Asia, the progenitors of the Malays, who made it their national year at a similarly early age as that of the Monsoon and Pleiades years. It began with the setting of the sun in the south-west, at the winter solstice, and its two dividing periods, each of thirty-six five-night weeks, were measured by the attainment by the sun of its most northern points at the summer solstice, whence it returned to its southern winter home, and its star path through the heavens was believed to be that marked by the Milky Way.

The solstitial periods of this year have survived from the earliest dawn of the Indian ritualistic year down to

the present day, they being called the Devayāna or Times (*ayāna*) of the gods of light, the period of the passage of the sun from the winter solstice in the South to its most northern point at midsummer, and the Pitrīyāna dedicated to the national Pitris or Fathers when it returned from North to South.

Of these two years measured by the Pleiades and the solar solstices, the first was that originally reckoned by the forest races of Southern India and the Indian Archipelago, who called themselves sons of the forest-trees and the tree-ape, and who, when they founded villages, left a number of the forest trees standing as the parent grove of the future settlement, surrounded by the ring of cleared and cultivated land consecrated to the guardian snake of the village, the earliest god of national snake worship; and it was the divine cloud-bird which brought them generating rain, which became the sun-hen in the year reckoning of their north-eastern neighbours, the mountain tribes of southern China, Burmah, and eastern and western Bengal, and the totem progenitor of the many races who traced their descent to bird-parentage.

Both these years were adopted as national years in India, before the coast tribes of the South-west had sent emigrants to settle on the shores of the Persian Gulf and the coasts of South-western Asia, whither, as I have shown in Chap. III., Sect. A, they were traditionally said to have been brought by the fish-god Ia, in the constellation Ma or Argo. They took with them to their new homes their Pleiades and solstitial years, and their tribal traditions of their birth from the trees of their village groves and from the rice plant which provided them with food, as well as their three days' first-fruits festival to their dead ancestors, beginning in the Pleiades year in October—November; and also their ritual and peculiar laws as to the union of the sexes, described in Chap. I., Sect. A, in which provincial villages were wedded to one another. Their seasonal village dances and their whole system of national organisation also went with them

to the Persian Gulf, and followed them from thence to all the different lands in South-western Asia, Egypt, and Europe, whither they sent colonising offshoots to settle as social organisms, completely separate from their alien neighbours, or as members of the freshly-formed united confederacies they made with the tribes who had preceded them as settlers. But in these amalgamated unions the original laws, customs, ritual, and traditions of the several partners were not forgotten, and were incorporated with alterations mutually agreed on in the new tribal constitutions. It was under these conditions that the belief in God as the measurer of the year, in the divine sanctity of the central village grove as the dwelling-place of the God-parent of the sons of the virgin mother-tree and plant, in the guardianship of the parent snake, and in the wisdom of the ape as the earthly representative of the ruling Pole Star god, was widely disseminated over Southern Asia and Europe, and was embodied in the religion of the Malays of South-eastern Asia, and in the Tao and Shinto creeds of the Chinese and Japanese.

In the process of changes engendered by fresh unions of ruling tribes, by the widely-extended power of new races formed by the development of new phases of old beliefs, by the movement of southern races into northern regions, and chiefly by the foundation and wide extension of the worship of the sacred household fire as a rival-creating power added to the rain, new methods in year reckoning began to supersede the original years measured by the Pleiades and solstices.

The first of these was that produced by the northern progress of the emigrant southern tribes who settled in Syria and Asia Minor, where they could not see Canopus and Argo. They there met with the hunting races of the North, who measured their year by the circuits round the sky of the sun depicted in their mythology as the heavenly reindeer hunted by the ruler of the storms, the hunting star *Orion*. This star was made the year-star of the con-

federacy formed by the union of the southern farmers, whose year-star had been Canopus, with the northern hunters and with the Finn races who worshipped the household fire, and who as a pastoral people had first joined the northern hunters as occupiers of these South-western Asian tracts.

This new year, in which Orion led the Pleiades and their attendant stars round the Pole, was measured by three seasons, spring, summer, and winter, and began, like the year of the solstitial hen-bird, with the winter solstice, and in its reckoning lunar phases were introduced as measuring factors in addition to the previous measurements by five-day weeks. Also this year, led by Orion and the Pleiades, was believed to be under the special control of the Great Bear, which superseded Canopus, the star of the ape, as the supreme ruler of the year, and directed by its motions the circuit of the stars, sun, and moon round the Pole, and which, as already explained, was looked on as a visible astronomical clock

This belief in the Great Bear as the ruling year-star seems to have been introduced into the creed of the new confederacy by the northern hunting archer tribes, who called themselves Kaushika, or sons of the bow (*kaus*), and among these the race conspicuously distinguished from other archer groups by the type of skull called Neanderthal seem to have been, as I show in Chap. III., Sect. C, the most especial worshippers of the Great Bear as the bow-star. It was as the parent star of these archer races that the Great Bear became the heavenly bow and arrow of the hunting star Orion, with which he killed the reindeer at the end of his year. In the Shatapatha Brāhmaṇa ritual, after the plant of the holy Soma or creating tree sap has been brought into the sacrificial ground by the long-haired aboriginal seller who has collected the twigs whence the sacred juice is to be extracted, these twigs are first placed on the right thigh of the sacrificer, symbolising the last solar form of Great Bear worship, when it was looked on

as the constellation of the right thigh, and they are then consecrated in a special address to the seven Gandharvas, the warder stars of the Great Bear^{*}, named, as I show in Chap. III., Sect. D, as the five-hand stars of the bow of the archer, and the two arrow-pointing stars of Su-hasta, the hand (*hasta*) of the year-bird, and Krishānu, the archer, drawing (*karsh*) the bow. It was with this bow that Krishānu in Rig. iv. 27, 3, shot the Shyena Pole Star bird of frost (*shyā*) at the winter solstice, when its blood and a feather fell to earth and grew up into the Palāsha tree (*Butea frondosa*), the parent tree of the worshippers of Soma, as the creating sap sent from heaven in the rain. In the ritual of the new year's Triambika sacrifice of the winter solstice to the arrow of Rudra, the storm-god of the year of three seasons, ruled by his three wives as the Pleiades Mother Ambā, the Pole Star Ambikā, and the Great Bear Ambālikā, the pointing stars of the Great Bear are called Rudra's arrow, and it is to this arrow, which shot his central Pole Star bird-wife, that the sacrifice is offered. This metaphorical worship of the Great Bear as the star ruling the year is repeated, as I show in Chap. III., Sect. D, in the seven Tablets of Creation, where it is called the Bow-star of Marduk, or Amar-utuku, the sun-god, with which he regulated the year; and in the Japanese Shinto story of this arrow, shot by Susa No Wo, the god of the rain-cloud, at his son, Ohonamochi, the leader of the stars, who is apparently Orion, and which he was to fetch from the circuit of stars surrounding the Pole Star, he escaped being slain by the arrow, by acting on the advice of the Rat constellation Aquarius, ruling the year, and sinking under the earth, that is by going south as the winter god, and he was thus on his resurrection as the sun going north, able to bring back the arrow of death to his father.

The history of this year of the arrow with its twelve months each of twenty-nine days and the additional twelve

^{*} Eggeling, *Shat. Brāh.*, iii. 3, 310, 11; Sacred Books of the East, vol. xxvi. p. 72.

days of festival at its end to make up the 360 days allowed to the year by those who first reckoned the years of the Pleiades and solstitial sun, is most conspicuously traced in the rituals of Scandinavia, Germany, Asia Minor, Greece, Syria, Assyria, and India, all of which tell of the death at his year's end of the sun-god shot in Scandinavia, Germany, Greece, and India by the arrow of the storm-god which slew the reindeer as he was violating the star-doe Rohini Aldebarān, and this union in Indian ritual was followed by the birth of Vastospati, the god of the household fire, who became the risen sun-god ruling the coming year opened by the lighting of the national fires. Also throughout the whole series of stories and story-telling ritual I have quoted the twelve days' festival concluding this year of Orion is conspicuously present, showing conclusively that this form of year measurement, with its accompanying ritual, was that of the national year of the ruling tribes of the countries in which this twelve days' closing festival was observed. In Scandinavia and Germany the twelve days are those of the festival ending with the death of the sun-deer. In the Asia Minor story of Thous (Orion) they have become the twelve nights during which he slept with his daughter Myrrha or Smyrna, who was to become the wild cypress-tree-mother of the sun-god. In the Syrian Phoenician story of Archal the year-god, they are the twelve days in which he slept on his funeral pyre before he was awakened as the year-god of a new year of the quails on the 2nd of Peritius, the 25th of December. In the Sumero Akkadian epic of Gilgames they were the twelve days during which Iabani the Charioteer of Gilgames the year-god lingered after being wounded by the arrow of Istar before he died and was recovered from the realms of death by Gilgames as the year-god of a new year. In India they are the twelve days' sleep of the three Ribhus ruling the three seasons of the year in the house of Agohya, the Pole Star, before they were awoke by the dog called by Basta the Pole Star goat¹, and these twelve days

¹ Rig. iv. 33, § 1. 161, 13.

are those of the Soma sacrifice of the twelve-year cups of the year of Prajāpati (Orion). The memory of this year of the arrow of the Great Bear was preserved from the very early age assigned in the Shah Nāmāh to the reign of Feridun, the king of the epoch of the three-years cycle and in the oldest traditions of the Assyrian kings. In both of these countries the national flag depicted in Plate, and made of bearskin, bore the image of the Greet Bear archer shooting the year-arrow, and this flag remained the national standard of Persia, ruled by the Kayanides or star (*kayan*) kings down to its conquest by Alexander the Great. The astronomical mythology of the framers of this year who looked on the Great Bear as the bow and arrow of the hunting star-god Orion, and believed that the apparent retrograde left-hand circuits of the Great Bear round the Pole accurately represented the circular tracks of the sun and moon through the stars, still survived during the succeeding forms of worship of the Great Bear as the seven Pigs driven round the heavens by the Pole Star sow, as the bed and waggon of the ruling year-god, as the reins of the black sun-horse of the eleven-months year, and as the left and right thigh of the Pole Star ape. This belief in the retrograde left-hand motion of the sun and moon round the Pole still remained dominant after the chariot constellation Auriga, with its sun-horses, had succeeded the Great Bear as the immediate ruler of the year. It was the current belief of all national astronomers who like those of the Rigveda x. 19. 1, 2, spoke of Revati the constellation Pisces as that which allowed the cows of light to return on their annual star course, and of the framers of the Egyptian circular Zodiac of Denderah depicted in the frontispiece which is like the existing Chinese Zodiac retrograde, all the stars beginning with Pisces going round in that direction. And apparently the belief in the sun-wise motion of the sun, which is marked in ritual by the adoption of the sunwise circles used in the age of the last Vedic worship, only began to be widely entertained after the last

Vedic year of twelve thirty-day months, each of three ten-day weeks, was substituted for the eighteen-months year, for in Mexico, whither the previous Indian eighteen-months year was taken, all the circuits in the national processions and dances were left-hand, and the course round the sky run by Parikshit the sun-horse of the eighteen-months year is traced in the Mahābhārata as a retrograde circle (Chap. VI., Sect. D). The age of the present sunwise circuits was apparently introduced with the Babylonian Zodiac framed after the sun entered Taurus at the vernal equinox, the date of the beginning of the last Vedic year of the sun-bird, about 4600 B.C., and these circuits were certainly used in the revised ritual then introduced into India by the Sanskrit speaking conquerors. The second stage of Orion's year following that ending in the death of the sun-deer slain by the Great Bear's arrow, is that of the year ruled by the Seven Great Bear pigs driven by the Great Bear sow. Its symbol was the double thunder-bolt ✕, the spear with both ends divided into three points to represent the young plant with its three roots descending into the earth as the three seasons of the year, and its double cotyledon leaves with the plumule in the centre growing into the air. This was the Vajra of Indra, the Dorje of the Buddhists, the Upapa of Marduk, the Assyrian god with which he conquered Tiamut the mother of Chaos, and the striking weapon of the Mexican Tezcatlipoca, the ocelot or leopard-god of the Great Bear. It became the trident which in its original form was Pharsi-pen, the female (*pen*) trident (*pharsz*) of the Gonds, representing the three mother seasons which afterwards became Pharsi-pot, of which the centre prong was the male bamboo-god flanked by his two tiger wives the mothers of the mountain born sons of the tiger, the Indian Mallis or mountaineers. This was the weapon of the white-god Shiva of the shepherd races who brought into India the millets and corn of Asia Minor, and of the Takka or artisan tribes who came thither with the Agni Vaishvānara, the household fire, and marched under the trident banner of the Yūpa or sacrificial stake,

with its three prongs dedicated to Shesh Nāg, snake (*nag*) god of spring, Vāsuk Nāg, god of summer, and Taksh Nāg, god of winter. In Zend and Persian history it was the three-headed Azi-dahaka, the biting snake, the Zohak of the Shah-nāmah, from whose shoulders two snakes grew, and it became the Turanian-god Keresa vazda of the horned (*heresa*) club, son of Pashang, the Persian form of the Indian Pūshan, the god of the Constellation Cancer. In Greece it was the weapon of Poseidon, who was first the snake-god Erectheus, and this triple growing weapon of the year of three seasons is also represented in the Caduceus of Hermes, called in Homer *τριπέτηλος*, the three-leaved sign, and in the three Cypress trees in Min in Crete, the three (*tri*) trees (*dru*) of the Indian Tri-kadru-ka festival of the summer solstice, and the Drei-ach or three oak-gods of Thuringia in Germany. This year was in India, and probably elsewhere, one of twelve thirty-day instead of twenty-nine-day months, and began at the summer solstice. It is traced in Chapter III. from Japan and Tibet, through India to Western Europe, where the seven Great Bear pigs are the seven pig children of Trwch Twryth, the king's boar, the Pole Star, and survives in almost all the ancient mythologies in the stories telling of the slaughter of the boar of winter by the arrow which was originally that of the Great Bear bow of the hunting star Orion. This belief in the boar-god ruling the year was that dominant in the early neolithic age of Europe characterised by numerous and widely distributed villages, of which the remains survive in almost every part of the continent. These villages, marked by the tree-worship which these founders have bequeathed to their modern descendants, are clearly survivals of their prototypes originally carved out of the forests of Southern India, and they prove that their founders came from Asia Minor by their crops of barley and wheat of Mesopotamian origin, which was substituted for the original parent rice-plant, and by their domestic cattle, sheep, and goats, which with their pigs and cultivated fruit-trees are traced by zoologists and botanists

to the same source. It was essentially the age of pig worship, when the pig was in India, Asia Minor, Egypt, Greece, and Italy looked upon as a holy animal, whose blood in Asia Minor, Greece, and Italy cleansed the guilty of their sins, and it was also that of the worship of the tree with edible fruit, the oak-tree said by Pausanias viii. 1, 2, to be the parent-tree of the Pelasgians, who fed themselves and their pigs on its acorns. It became the national parent-tree of the Celtic Druids, the Greek and Latin sons of Zeus and Jupiter, who were gods of the oak-tree, the divine parent of the Latin Quirites, sons of the oak-tree (*quiris quercus*). It was this tree, the successor of the earlier wild cypress-tree, which preceded the almond-tree of the Jews and the fig-tree, parent of the Indian Kushikas, which was worshipped in all countries in South-western Asia, Egypt, Greece, and Italy. This age of fig worship was that when the composite Iberian race, whose birth-place was in the country of Mount Ararat, where the Euphrates rose, were the first Phrygian worshippers of the household fire who became the Indian Bhrigus, and the pioneers of improved agriculture and of cattle and sheep and goat-farming. It was they who added the cultivation of flax, sesame, oil plants and fruit trees to the millet and cereal crops inherited from the Indian farmers their ancestors, which they first grew when they settled in Asia Minor.

These Iberians became the races known in Europe as the Basques and Ligurians, who took from the northern members of the composite confederacy the custom of tracing their birth to animal totems, and called themselves sons of the boar father pig, as well as of the mother-oak and cypress trees, the latter of which trees was the mother-tree of the original fire worshippers, whence their parent-god, Zarathustra, was born as the sun-hawk, Karshipta. Thus their theology added to the worship of the original parent sap of the village tree and plant, and the cloud-bird of the earliest Indian founders of villages, the worship of the creating fire, and of the generating blood of the parent

animal totem from which they were descended. This birth from the pig race they celebrated in Greece, in the Thesmophoria, the Greek form of the New Year's feast of the Pleiades year, held on the 11th, 12th, and 13th of Puanepsion, the 24th, 25th, and 26th of October, when they sacrificed pigs to the guardian snake of the village. It was this sacrifice, added to the original bloodless first-fruits offered to the earliest village gods and consumed as a national sacrament, which changed the first Soma sacrifice of grain and water into the Zend Haoma, which is described as being offered "with libations of the Haoma sap, and with meat¹." It was in this age that the New Year was begun with the lighting of the year's fires, as in the Greek Chalkeia, of the 19th Puanepsion or 1st of November, held after the Thesmophoria, and these in the national shrines were tended by the Vestal Virgins, originally the daughters of the national chief, the representative of the village head man. It was in this ritual of the worship of the holy fire that the belief in the sanctity of virginity arose, which led to the worship of the bi-sexual virgin gods, who in the next age created life by their will, and were served by sexless priests.

This new creed was that of the pastoral cattle-herding races, who succeeded the farming and fruit-growing sons of the pig, and measured their year by thirteen lunar months of twenty-eight days, and four seven-day weeks each, and by the three-years cycle-year of forty twenty-seven-day months, each of three nine-day weeks. In this age the Great Bear ruling star was looked on as the bed or waggon of the year-god. As the bed, it is called by the Mundas and Oraons of Chutia Nagpur in India, Parkam, and Khatipowa, the four-footed bedstead. It was in Greece the olive-wood bed of Odusseus, built round the parent olive tree of the god of the Way (*ὁδός*), the Greek form of the northern wandering god Orendel, whose toe was the star Rigel in Orion,

¹ Darmesteter, *Zendavesta Ashi Yasht*, 3; Sacred Books of the East, vol. xxiii, p. 271.

and the Way of the Chinese Tao, and Japanese Shinto, god of the Path of the heavenly bodies round the sky. The Greek Way god was wedded to the weaving Penelope, the Greek form of the Pleiades mother, the star companion of Orion. In the religion of the Edda, it was the sleeping waggon of Odin or Wuotan, the all-pervading spirit-god, who was originally Osci or Oski, the god of the Wish (*osk*) or creating will. He was son of Bor, the wind-god, and of Besla, the mother-tree, made pregnant by the wind and rain, daughter of Bollthorn, the evil thorn, the parent hawthorn tree, who is Yspydaden, the hawthorn giant, in the Mabinogion story of Kilhwch, the son of the pigsty and day goddess¹. From his seat, Jotunheim, the central point of heaven and earth, he ruled the universe on his waggon, drawn by his cloud-gray eight-legged horse Sleipnir, whose legs represent the eight directions of space. This mythology survives in the name of Charles Wain, the waggon of the Lord (*Karl*), by which the Great Bear is still known in Germany, and in the Greek name of the Cart (*ἀμάξα*), which in two passages in Homer is said to revolve in heaven, and control the courses of Orion².

This god of the revolving waggon became the Great Potter of the Indian Jats, the creating potter ape-gods of the Egyptians, Ptah and Khnum, and he was the god of the Greek Kabiri worshippers of the creating ape (*kapi-kabi*), the god Peleus of the potter's clay (*πηλός*), father of Achilles, the sun-god, the little snake Echis, who from his central seat in the Great Bear created all living animals from the moistened potter's clay of the southern sea of life, the goddess Thetis, of the mud (*thith*) in which he made the mother-tree to revolve.

In the most widely-spread belief in the revolving car of the Great Bear and its ape driver, the drawer of the car was the sun-ass, the long-eared Uchchaisravas, horse of

¹ Stallybrass Grimm's *Teutonic Mythology*, chap. iii. vol. 1. pp. 130—144, 154.

² Hom. *Il.*, xviii. 487 ; *Od.*, v. 273. •

the Indian rain-god Indra, raised by the snake Vāsuki, who, as the Great Bear, made Mount Mandara, the Kushika mother mountain, revolve and bring up this ass-god from the subterranean ocean, guarded by the ocean snake of spring, Shesh Nag, who was the Midgard serpent of the Edda.

This sun-ass became in the historical drama of the Mahābhārata Karna, meaning, like Uchchaisravas, he with the long ears, and who was, as I show in Chapter IV., a god of the thirteen-months year. This god, who in early Celtic mythology was Labraid Lorc, the King with the swift hand on his sword, who had horse's or ass's ears, was also the sun-ass-god of Phrygia, where the ears of the King, Midas, were those of an ass: the ass ridden by Silenus, who in Bacchic processions follows the car of Bacchus Dionysos, drawn by star-spotted leopards. In the Zend Bundahish, the sun-ass is the three-legged sacred animal of the three-years cycle-year, symbolised also in its nine mouths the nine days of its week, who makes all women pregnant in the four periods, each of ten months of gestation, into which the year was divided, and is the chief assistant of Tishtrya Sirius in bringing up the rains of the summer solstice from the ocean¹.

The very wide diffusion of the belief in the sun-ass as a factor in year measurements is conclusively proved by that of the variant forms of the story of the horse or ass ears of Labraid Lorc, which tells how his barber, who was sworn to secrecy as to the King's deformity, was cured of the illness caused by his retention of the secret by repeating it to a willow, and how the harps made from this tree would only play "Labraid has horse's ears." This same story is told in a Mongolian tale, in which the tree to which the secret is confided that the King has asses ears is an oak tree, which spreads it abroad by telling it to animals, and it appears again in a current folk tale of the Dards of Gilgit, near the Pamir frontier of India, in which the secret

¹ West, *Bundahish*, xix. 1—11 ; Sacred Books of the East, vol. v. pp. 67—69.

is that the king had an asses hoof. This was told to a Chili tree, and flutes made by a shepherd from this tree published it in the tunes it played¹. The whole series of similar stories, all of which prove that the sun-ass, which was, according to Pindar Pyth. X., sacrificed by the Hyperboreans, and which was offered to Apollo at Delphi², was worshipped before the sun-horse, and they prove also that the ass of South-western Asia, which drew the chariots of the Kings of Assyria, was universally used as the national beast of burden before the horse was domesticated in these countries or India. But the most remarkable and convincing evidence as to the history of ass-worship in India, and its connection with the three-years cycle-year, is given in the quotations from the Rigveda describing the Ashvins and their car, which I have cited in Chapter IV., Sect. C. These prove that during that epoch the year-car of this phase of year measurement was believed to be the Great Bear three-wheeled car, driven by the Ashvins, the twins of the horse or ass (*ashva*), and drawn by the sun-ass. They are called in the Rigveda the offspring of Vivasvan, the two gloamings of morning and evening, the twins Ushāsā-naktā, dawn and night, the two alternately revolving parents of advancing and creating time. In the Zendavesta, their father is Vivanghat, the Zend form of Vivasvat, and they are called Yima, the twin, and Takhma Urupa, the swift (*takhma*), robber (*urupa*), the fire-god, the ruler of the first half of the solstitial year, who when mounted on Angra Mainyu, the winter-god, was driven by Vāyu or Rāma Hvasra, the wind-god, round his tour of the heavens, and was slain by his steed when his course was ended³. After his death, at the end of his six months' reign, Yima, his

¹ Rhys, *Celtic Folklore*, vol. ii. pp. 572—574; *De Gubernatis Die Thiere*, German Translation, chap. iii. Der Esel, p. 296; Ghulam Mohammed, *Festivals and Folklore of Gulgit*; Memoirs of the Asiatic Society of Bengal, vol. 1. no. 7, pp. 113, 114.

² Stallybrass Grimm's *Teutonic Mythology*, chap. 11. vol. i. p. 49, note 3.

³ Darmesteter, *Zendavesta Rām Yasht*, 10—13; Sacred Books of the East, vol. xxiii. pp. 251, 252, note 1.

brother, the shepherd twin, beginning his year at the summer solstice, the New Year's month Farvardin (June-July) of the Zend and Persian Calendar, made the sacred square plot of earth called in the Zendavesta the Vara, or Garden of God, in which the goodliest breeds of men and animals were born every forty years in pairs, male and female, from the Rivas rhubarb plant¹. This garden represented, as I have shewn in Chapter IV., Sect. D, the year of the three-years cycle, and the twins, called in Greek the Dokana, or door-posts, were the guardians of its year-gate, and in this phase of the story they represented the two seasons of the solstitial year. They became in Greece Castor, the sexless beaver (*Castor*), twin of winter, and Polu-deukes, the much-raining (*δευώ*, to wet) god of summer. Their Mexican counterparts, Ma'asewe and Un-yunyewe, sons of the sun-god and the yellow virgin Kochinaki, daughter of the Pleiades' spinning mother, also ruled the same seasons. In Hindu astronomical mythology they became star-gods in the list of the Nakshatra or star stations of the sun and moon, on their annual course round the heavens, and in this list, which began to be used in the age of the three-years cycle-year, they were the stars A and B, Arietis, in the constellation of the Ram (*Aries*), and they were then apparently in that age of the worship of the gods of generation male and female pairs, who became the Hindu Mithuna, the boy and girl twins, who also appear in the seventh Nakshatra Punarvasu, as the twin stars in Gemini, transferred to the Zodiac, in which they are in Greece Castor and Polu-deukes, and in Italy the Great Twin Brethren. But their first appearance as the stars Gemini in Hindu mythology was in the earlier Alligator constellation of Shimshu-māra, of the fourteen stars round the Pole, which preceded the Nakshatra and Zodiacs. In this constellation they were the eastern healing hands of the Alligator, the divine physicians of heaven, and Arya-

¹ Darmesteter, *Zendavesta Vendidad Fargard*, iii. 36, 41; West, *Bundahish*, xv. 2; *Sacred Books of the East*, vol. i. pp. 19, 20, v. p. 53.

man (Arcturus) was its western foot, and three stars in the Great Bear its tail¹.

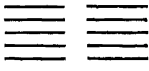
The deification of the day and night gods, the twin parents of the seasons of the solstitial year, as a male and female creating pair was the work of the framers of the thirteen-months year and of the three-years cycle. It was introduced into tribal theology by the Finn pastoral races, who first made the family the natural legalised unit by making it the offspring of the union of the father and mother, from whom it was descended, as married pairs. In the Iberian confederacy of the village communities of the Neolithic age they united the cattle-herding races with the food-growing Indian farmers and the northern hunters, and tended the domestic cattle, sheep, goats and pigs. In the framing of the national year their influence prevailed over that of their confederates, and they made it so as to represent the ten lunar months of gestation of cattle, and human beings as of more importance in time reckoning than the seasons and weeks of the earlier Pleiades and solstitial years, and of the three-seasons year of Orion. Hence, in the early phase of the thirteen-months year, adopted by the Kushika Nāga races, the year of the thirteen wives of their father Kashyapa, the first ten months were those of the gestation of Vinatā, meaning, she who is bowed down, the pregnant tenth month, who at the end gave birth to Aruna, the fire-drill. He in the list of months is the eleventh month, Kapila, the yellow father of the yellow Nāga race, nursed by Dakṣha, the twelfth month, the father of the thirteen months, the god of the showing hand of the five-days week, father of all the time-reckoning gods of the Mahābhārata, and by Kadrū, the tree-mother (*dru*) of the Nāga sons of the plough (*nagur*) constellation of the Great Bear².

¹ Sachau, Alberuni's *India*, chap. xxii. vol. i. p. 242.

² Mahābhārata (*Astika*) Parva, xvi., lxv., lxvi. pp. 76, 77, 185, 189; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii, pp. 272, 303.

The god born in the tenth month, and nursed by the moon during the remaining three months, begot his successor at the beginning of the next year, of which he was the ruling god. These ten months of gestation were in the three-years cycle-year of Rāma the year of the ten-headed Rāvana, the ten-months giant who carried off from Rāma Sitā, the star furrow of the year, in his chariot drawn by asses ¹.

The national belief in the months of gestation as units of primary importance in the time measurement of the patriarchal married tribes led to the division of the months of the thirteen-months year into pairs of six male and six female months, with the thirteen, the self-begotten month, in the centre; and this division of the gods of generation into pairs, which first appeared in the theology of the twins of day and night and of the solstitial seasons of the year, was the foundation of the creed which characterised this age. In this, the creating god was the Divine Will who united the father and mother pairs, symbolised by their human worshippers in the sexual male and female signs of the Linga and Yoni, the Chinese Yin and Yang depicted in the hexagrams Po and Fu traditionally written on the divining tortoise-shell cut into seventy-two strips, the seventy-two five-day weeks of the year. In Fu, the lowest line represents a bed, the bed of the Great Bear, above which are five pairs of male and

female lines.  In Po, the order is reversed,

the bed-line being at the top and those paired below. These latter are the ten-paired months of gestation, and the two hexagrams depict the advancing and returning year of the sun. Fu is the hexagram of the second month of winter, the season in which the sun returns to the south; this is the eleventh month of the Chinese year, November—December, and in Chinese astronomy in this

¹ Ramāyana, iii. 38, 48.

month, the sun is in Tāu Sagittarius, the constellation of the Great Bear Archer¹. It corresponds to the month Daksha in the Kushika year of thirteen months, and this month and Kadrū are as the creating months of the fire-worshippers, the two months of the heavenly fire-drill, the male sign, and the mother-tree socket, the female symbol.

But in this thirteen-months year the symbolism was somewhat varied. In the theology of the pastoral races who used it, the Linga was the symbol of the male god hidden in the wooden gnomon pillar, the tree trunk which measures time by the revolutions of the shadows it casts, and the female Yoni or socket was the mother-earth in which the parent-tree must be planted before it brings forth leaves, flowers and fruit, and in this conception the mother-tree is bi-sexual, containing the male impregnating element supplied by the rain, and the female producing power which gives birth to the offspring of the pair. The symbol of this productive union was in the ritual of the animal sacrifices of this age the Yūpa, or three-pronged trident stake fixed in the sacrificial pit, fertilized by the blood flowing from the severed neck of the animal tied to the tree-god. It was from the simultaneous wish or will of the united pair that all life was born, and hence the permanent creators of heaven who ruled these unions were looked on as bi-sexual gods, who became in the stellar theology of the age star-gods, Odin being the god of the Great Bear waggon, and Frigga or Freyr his wife or female counterpart, the goddess of seed (*frīo*), being Orion, who made the three belt stars of the constellation her distaff², on which she spun the rope of time.

This belief in the bi-sexual creator engendered the ritual of the age of the god Heracles Sandon, who wore

¹ Legge, *The Yi-King; The Fu Hexagram*, xxiv.; *The Li-Chi*, book iv. sect. iv. part ii. 1, 2; *Sacred Books of the East*, vol. xvi. pp. 105—108; vol. xxvii. pp. 301, 302, note 2.

² Stallybrass Grimm's *Teutonic Mythology*, chap. xxx. Spectres, vol. iii. p. 949.

women's clothes, and Omphale, the navel, his wife, whence the central fire in the navel of the Altar was born. This belief was translated into the creed of the Mordvinian Ugro Finns, who depicted the earth as a beehive ruled by the Essene King-bee, who, as a bi-sexual god, laid eggs. This creed, which was widely distributed over the ancient world in America, India, Greece, Italy and Scandinavia, and all countries where honey and the drinks made from it were offered to the gods and drunk at national festivals, is fully explained in Chapter IV. In it the Great Potter, who created the earth beehive, and made men from potter's clay, was Chkai, the father of three female and male pairs of national gods, the six creating gods of the Greek Kabiri, the one ruling supreme god (1) He was Nechke Paz, also called Chi Paz, the fire (*chi*) god, the fire-drill of the earth beehive of four stories, of which he as the Pole Star father-god ruled the highest, and his children were: (2) Neckhende Tervter, the Queen-bee, and Venechké Velen Paz, the spring god, whose child was Ponquine Paz, the lightning god. (3) The Queen of Summer, whose twin brother was Nouziaron Paz, the summer-god of night and sleep, also called Odh-kouazais, the moon-god, who receives the souls of the dead. Their child was Martyr Paz, the god of fertility, whose home was guarded by dogs, the dog-stars Sirius and Procyon. This pair, who receive the souls of the dead, represent the Fravashis or bi-sexual Zend parents invoked at the midsummer national festivals to the dead in Farvardin, June—July, when their year began. (4) The winter mother, Venai Patiai, goddess of fruits, and Ouetze Paz, the god of flocks and herds, whose child was Varma Paz, god of the winds.

The believers in this creed looked on the bees as especially inspired by God, and sought for god-like insight in the mead distilled from their honey. They disseminated its tenets and the ritual of its sacrifices offered by unsexed male priests, accompanied in their duties by priestesses disguised as men, and armed with their weapons. They

called the priestesses of the Greeks and Semites Melissa and Deborah, meaning the bee, and the male priests of Artemis the mother-bee, goddess of Ephesus, Essenes or King bees, and gave the name of Melissae bees to the nymph nurses of the infant Zeus, son of the cypress-tree-mother, born in the Dictæan cave of Crete. In the North it was thought that the parent-gods of the creed of the Edda drank mead distilled by the dwarfs from the milk of the Pole Star goat, Heidrun, who fed on the mead-tree, Lærath. This they consumed every day with the flesh of the boar-god, Sæhrimnir. The milk, which was transformed into mead, was the drink of the pastoral races before the framing of the bee creed, for in the ritual of the great Italian mother-goddess, Damia, the builder of houses, which allowed no intoxicating drinks, and who was also called Mater Matuta, to whom pigs were offered, and whose priestesses were called Bees, wine was ultimately surreptitiously added to the offerings when brought in a vessel called Mellarium, or the honey vase¹. Thus we see that the milk drink of the age of the worship of the Pole Star boar and the seven Great Bear pigs was succeeded by the mead distilled from the honey of the creating bees, when the Great Bear had become the bed and waggon of the year-god.

The Rigveda tells us that mead (*Madhu*) was the special drink of the Ashvin twins, and it also, as I show in Chapter VIII., Sect. C, became the drink of their counterparts, the Mexican twins, after they as ruling year-gods had vanquished and slain the previous rulers of time. Also these mead-drinking Ashvins were the drivers of the three-wheeled ass-drawn chariot, assigned to them alone, and once to the Ribhus, in Rig. xxiv. 36, 1, as their year-car. Those given to the other gods are said to have only one wheel, and as this wheel is described in Rig. i. 164, 48, as that of the car of the year of twelve months or spokes, and of three hundred and sixty

¹ Warde Fowler, *The Roman Festivals, Mensis Maius*, pp. 103, 105.

days, it is clear that the three-wheeled and three-seated car of the Ashvins and Ribhus, to which the Ashvins are said in Rîg. v 73, 3, to have added a third wheel for the use of the Nahusha races, is that of a year reckoned as containing 1,080 days, or three times the 360 days of the year of the one-wheeled car. This cycle-year, which became that of the Ashvins when they added a third wheel to their car, also became the year of the three Ribhus, who first measured their year by three seasons, when Ribhuksha the third, the master (*ksha*), Ribhu of India, added, according to Rîg. iv. 33, 5, a fourth cup or season to the former three-season cups they made each year. This additional cup was that of the fourth or autumn season added to the spring, summer, and winter seasons of Orion's year, and divided the year for the first time into two solstitial and equinoctial seasons.

In framing this year as that of the creating bees, whose honey was brought to earth in the three-wheeled honey-bringing (*madhu-vāhana*) car of the Ashvins¹, its ruling year-gods, they changed it from their first year of two seasons, that of the god Tvashtar, the solstitial year, and from that which followed the three-seasons year of Orion, the first year of the Ribhus, to that of four seasons measured by the solstices and equinoxes, and hence it began at one of these sign-marks of time.

In this year, called in the Mahābhārata the year of Rāma, we find that it is said to begin at the winter solstice, when the sun was in Pūshya Cancer, and this year is in the Shahnāmāh, that of Iraj, the sun, born in Cancer, and in the Edda that of Baldur, the sun slain by the mistletoe thrown at him by Hodur, the winter god. This constellation was, as I have shown in Chapter IV, Section C, the manger-star of the ass which drew the three-wheeled car of the Ashvins. But in the list of the Hindu Nakshatra, or year-star, stations of the sun and moon framed for the measurement of this year, it began at the autumnal equinox,

¹ Rîg. 1. 34, 2. 15, 7. 3.

when the sun was in Aries, the Ram constellation of the two Ashvins. This is called by the Sumero-Akkadians Gam, the constellation of the curved sacrificial knife, the Harpe of Marduk, the year-god, whose bow was the Great Bear Bow-star. The knife of the curved lunar crescents was that of the young god born to rule this year of the three-wheeled car, in which human and animal victims slain with this earthly symbol were sacrificed. And his birth to this office at the autumnal equinox, when the Ashvins began to drive their three-wheeled year-car, shows that he was the god conceived at the winter solstice, the son of Rāma, the sun-god, and Sitā, the star furrow, who first began the year in Cancer. Hence this New Year of the three-wheeled car of the Ashvins was that beginning at the autumnal equinox, on the first of the month Ashvayujau, September—October, that of the pair of horses (*ashva*) specially consecrated to the Ashvins. This year, which I have shown in Chapter IV., Sect. F, to be the year of the Persian Minutchir, son of Iraj, the sun-god, still survives in the New Year's day of Bengal, the 1st of Assin, or Ashva-yujau, the first day of the New Year's nine (*Nava*) night feast, called the Nava-ratra, is still celebrated in its original form by the Kulta Dumal and Sud castes of Sumbulpur, who hold this nine-days festival of Ashva-yujau (*Assin*), September—October, in honour of the goddess Durga, called by them Kumari Osa, the fasting Virgin, Osa being a dialectic form of the Urya Upas, the Sanskrit Upavāsa, a name of the fasting goddess of the Upavātha fast, which precedes the Soma sacrifice. The goddess is worshipped as a rude clay figure, made by the village maidens, who alone take part in the festival, and sing and dance before her as the Virgin Goddess, born in Assin (*Āsvini Kumārī janam*), worshipped by the women of the cowherds (*Gopini-kule Pūjan*), that is of the great Gond-ruling caste of the Koikopal, or cattle herdsmen. At the end of the ninth day her image, like that of the gods worshipped in the orthodox Soma sacrifice, is thrown into the water. In some villages in Bengal a plantain tree is

planted on the right side of the goddess Durga, who is undoubtedly the mountain goddess of the Munda races, Marang Buru, the Great Hill, who was also like all early Indian mother goddesses, a tree goddess¹. This festival reproduces the nine-nights weeks of the cycle-year, and is consecrated to the mountain goddess Durga, twin-sister of Krishna, to commemorate the slaying of the rain buffalo, Mahishāsura², who is worshipped on the 10th of Assin, the day after the festival, as the year buffalo slain as the year-god of a New Year, or the great national New Year's feast of Central India called the Dasaharā.

The New Year's feast of the Navaratra Dūrgapūja immediately follows the annual feast to the dead held during the last fortnight of Bhādrapada, August—September, in memory of the barley-eating fathers of the age of the cycle-year called Pitara Barhishadah, who were then summoned to sit on sheaves (*barhis*) of Kusha-grass (*Poa cynosuroides*), the parent grass of the Nāga Kushikas, or Nahusha, for whom the Ashvins added a third wheel to their car. This festival, instituted in the ritual of the year beginning at the autumnal equinox, superseded the original national feast to the dead, the first fruits festival of the Pleiades year, held at the beginning of Khārtik, October-November.

This New Year's first fruits festival of the barley-growing races was essentially distinguished from its earlier predecessor not only in date but in ritual, as at it, in addition to bloodless first fruits offering of rice, barley, and millets, animals and human beings were slain as the offerings of this new age, when blood had superseded pure rain-water as the symbolic seed of life. The first-fruits of this new creed were the first-born males of men and animals, and the beginning of the ritual in India is recorded in the story of King Jantu, in the Mahābhārata³, who offered

¹ Babu Bejaya Chandra Mazumdar Pleader Sumbulpore, *Durga, Her Origin and History*; Journal of the Royal Asiatic Society, April, 1906, pp. 358—361.

² Monier Williams, *Religious Thought and Life in India*, chap. xvi. p. 431.

³ Mahābhārata Vana (*Tirtha-yātra*) Parva, cxxvii. cxxviii. pp. 386—389.

his eldest son to secure the re-birth of the victim slain, and of other sons, the offspring of his hitherto barren wives. This offering, which originated among the races who traced their descent to Mount Ararat, and believed in the cleansing sanctity of pigs' blood, became, when the milk-drinking age of the pig-worshippers was succeeded by the cycle-year of the mead-drinking Ashvins, the universal New Year's sacrifice in all Semite countries, and it was also perpetuated in Greece by the races who claimed descent from Athamas, the Grecian form of the Hebrew Tammuz, the Akkadian Dumuzi (*Orion*), the son of life, the sun-god slain as the dead god of the old year, to rise again as the ruler of the new. It was at the Pan Boeotian festival of the autumnal equinox that the eldest son of the family of Athamas was slain, and in the passage in Pausanias speaking of the first of these sacrifices, it is said that Zeus carried off Phrixus, the son to be sacrificed, on the back of a ram, that is made him the re-risen god, beginning his year at the autumnal equinox, in the constellation of Aries, the Ram¹.

This year, beginning when the sun was in Aries at the autumnal equinox, still survives among the Jews, who open their New Year's day on the evening of the 1st Tisri, September, with blasts of rams' horns; and it was then that they offered their first-born to the fire or sun-god a sacrifice, which is commemorated in the story of Abram sacrificing Isaac, as it tells how, when God forbade him to slay his son, he sacrificed instead a ram caught in a thicket².

The sacrifice thus instituted as a national custom was offered by all nations who adopted it as a new year's sacrifice, which took place on their New Year's day, whether that fell at the autumnal equinox, or at the Indian festival of the end of Khārtik (October—November) to the goddess Kālī, a form of Durga, or at the winter and summer solstices,

¹ Frazer, *Pausanias*, ix. 34, 4, vol. i. pp. 486, 487; v. pp. 169—172.

² Gen. xxii. 10—13.

when, according to Manu, animal sacrifices were offered in the ritual of her age¹.

We thus see that the Ashvins, the twin gods of the constellation called Aries, the Ram or Gam, the Sumero-Akkadian sacrificial knife with which human and animal victims were slain, were closely connected with the sacrifice of the eldest sons of men and animals on the New Year's day of the year beginning when the sun entered their constellation at the autumnal equinox. But they are also, in the Rigveda, made the year-gods of the earliest cycle-year, beginning at the winter solstice, when the sun-god of the autumnal equinox was begotten in Cancer, for they are said in Rig. i. 116, 13, 14, and elsewhere², to have driven their three-wheeled car to free the quails, called the Vartika, or turners of the year, from the vengeance of the wolf, and to enable them to awake the sun-god, as they awoke Archal, the Phœnician year-god, from his twelve nights' sleep on the funeral pyre, on the 25th of December, to become the re-risen god of a new year. They then gave eyes, marking his star-path through the heavens, to the blind Rijrashva, the upright (*riṣṛ*) horse, the sexless gnomon pole-husband to the wolf-goddess of light, whose son is Hiranya-hasta, with the golden hand (*hasta*), also called Shyāva, the red-brown god of the setting and rising sun, who, as the god conceived in the three-years cycle-year, had been cut into three pieces before he rose from the dead as the sun-god of a new year. It was for this son of the once-blind god, who began his year with the sacrifice of a hundred rams, that the Ashvins, who sowed barley with the wolf (*vṛika*) plough, put the horse's head of the god Dadhyank on the horse who, as Tārکشya, called Arista-nemi, the god of the unbroken (*arista*) wheel of the next eleven-months year, succeeded his father Trikshi, the star (*tri*) ass of the Ashvins, as leader in the heavenly paths of measured time³.

¹ Buhler, *Manu*, iv. 26; Sacred Books of the East, vol. xxv. pp. 132, 133.

² Rig. i. 112, p. 117, 16—18, 21, 24, 118, 2, 8. viii. 22, 5, 6.

³ Ib. x. 178, 1; viii. 22, 7.

In the eleven-months year of the sons of the Ash-tree, the parent-tree of the Bronze Age, the Great Bear was no longer the car or bed of the year-god, but the reins with which this horse, made from Sūra, intoxicating mead, is driven. They are called the reins of the Gandharva, the Great Bear stars which the poet saw in heaven as the guardians of order, and the wind-reins (*vāta-rashana*) of the seven Muni, another name for the same constellation, and the seven-fold reins of Indra's car¹.

But before proceeding further with the history of this new year of the ash-tree, I will first pause to sketch the historical evidence furnished by Celtic mythology of the successive worship by the Celts of oak, nut or almond, and ash-trees as symbols of the year-god during the ages of the worship of the seven Great Bear pigs, the Great Bear bed or waggon, and the Great Bear reins of the year-horse. This subject is fully discussed in a series of papers on the European Sky-god now being published in *Folklore*, by Mr. A. B. Cook, who had previously written papers on the same subject in the *Classical Review*.

In the section on the Sky-god of the Celts, he begins with the god Nuada, called Argetlam of the silver hand, which was made for him by Dian Cecht, the physician of the Gods, the Celtic form of the Ashvin physicians of Indian mythology. He lost the hand which was replaced by that of silver in fighting, when he first came to Ireland with the *Fir Bolg*, or Men of the Bag, the men born in the ten lunar months of gestation, and thus he as the god with the hand of the moon metal, silver, corresponds to the sun-god of the *Rigveda*, *Hiranyahasta* of the golden hand, who was given to the wolf-mother and her sexless husband by the Ashvin physicians, who gave eyes to the father of the new sun-god. The story of Nuada's silver hand, as Mr. Cook points out, corresponds with that which tells how when Zeus fought with Typhon, or Baal

¹ *Rig. i. 163, 2, 5; x. 136 2* (also the title of this hymn to the seven Muni),
ii. 18, 1. •

Tsephon, the god of the north wind, Typhon¹ wrested from him his divine weapon, the crescent-shaped knife of the Ashvins, and the Gam of Marduk, and carried the god on his shoulders to the Corycian cave after he had cut out the sinews of his hands and feet. Typhon wrapped these in a bear-skin and thus made the god whom he had disabled the son of the cypress-tree-mother, the slave of the Great Bear. But Hermes, as the pillar-god of the thirteen-months year, the Greek form of the Indian Rijr-Ashva and Aegipan, the Pole Star goat-god Pan, stole and replaced the sinews and restored him to the rule of heaven, as the god who measured his year by the Great Bear and Pole Star goat, that is as the god of the Great Bear bed. And this year-god, thus deprived of his hand, is compared by Professor Rhys with the Norse god Tyr, whose hand was bit off by the wolf Fenrir, a variant form of the wolf-mother of Hiranyahasta². This god Nuada ruled the Tuatha De Danann, the Tribes of the goddess Dānu, the Indian mother of the Dānava, and the Greek Danaoi, who was another form of the God Tan of the Southern Ocean abyss, who, as a fish-god, was the first form of the later aerial Zeus (Chap. III., Sect. E). They came to Ireland at the feast of Beltaine, held on the 1st May, and this name, an abbreviation of Bile-tene, means the fire (*tene*) of the mother-tree (*bile*)³. Thus the god-king of these sons of the southern sea of life was the tree-god of the race who lighted their year-fires on the 1st May, and had conquered the Fir Bolg, who lighted theirs at the winter solstice. Also this god corresponds to the resuscitated Grecian Zeus, who from being the son of the cypress-tree became, like the Latin Jupiter, the god of the oak-tree. Mr. Cook proves that this god, who, under his names of Nuada, Nudd, Nodens, Neot, Lludd and Loth, was the father

¹ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. p. 30, The Origin of Ancient Northern Constellation Figures, Journal Royal Asiatic Society, 1897, pp. 217—219.

² A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. no. 1. March, 1906, pp. 28, 29; Rhys, *Hibbert Lectures*, 1886, lect. ii. pp. 122, 123.

³ *Ibid.*, pp. 30, 65.

of the royal races of Ireland and Wales, was worshipped in oak groves, and that the oak-tree called Dawr in early Irish has given its name to the old Irish name for God, said by Mac Firis to be Daur¹. Hence this oak-god of the Celts becomes the equivalent of the oak-god of the Pelasgian sons of the Seven Great Bear pigs. But as a further proof of the truth of this conclusion, we must examine his early history as told in his temples and the ritual of his worship. The evidence given by the Thesmophoria and Chalkeia festivals in Greece, held at the end of the month October—November, corresponding to the Celtic Samhain New Year's festival, proves that the people who there worshipped Demeter and Persephone, goddesses of the two seasons of the Celtic year, beginning in November and May, and Eubouleus with offerings of bloodless first-fruits and pigs, and who lighted their year-fires at the Chalkeia on the 19th of Puanepсион, the 1st of November, were the sons of the pig-feeding oak-tree. For this tree was personified in the Chalkeia festival by Athene and Hephaistos, the parent-gods of the fire lighted with the sacred oak wood. Athene was the tree-mother-goddess who was first the Itonian goddess of the age of the worship of the god Tan, the fish-son of Brito-martis, the virgin cypress-tree, preceding the oak-tree as a parent-tree of the sun-god, and Hephaistos, called the god lame in both legs (*ἀμφιγυῖς*), was the resuscitated form of the god from whom the sinews of his feet had been taken by Typhon, the god of the north wind.

These Grecian festivals, which are clearly as year festivals variant forms of the Celtic Samhain, go back in their mythology to the age of the Pleiades year and of the fish-god, the first forms of animal life born in the Southern Ocean wherein the central mother-tree reaching to the sky grew in the middle of the circular national horizon bounding the province of the tribe which

¹ A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. March, 1906, pp. 52, 53, 55.

was the home of its members, living and dead, and of their gods, the Caer Sidi, or revolving tower of the Celts, which was succeeded in historical mythology by the square garden of the god of the age of the cycle-year. It is to this fish-god, dwelling in the sea on which this island birth-house floated, that the god Nuada corresponds in his earliest form, for he in the annals of Leinster is called as ancestor of their kings, Nuada Nechtan, the washer (Irish *negar*), and he is the husband of the Boyne river, which rose from Nechta's well, the ocean cauldron of the South, which was the home of the first-born of fish, the ocean dolphin, which became to the later Iberian sons of the rivers the salmon of knowledge¹. And this fish in Irish royal genealogy plays the same part as the Indian parent-river fish, the eel Aind, which became the god Indra; for the royal mother of the Indian divine race of kings was Satyavati, the eel-daughter of the sun-hawk, whose son was Vyāsa, the uniter, the father of the Kaurāvyas and Pāndavas, called in the Rigveda Dānu², and in the Irish historical tale of Tuan, the Queen of Erin is made pregnant by him when he took the form of the salmon of knowledge³. In the derivations from the root "neud," whence Nuada is derived, the name for fish-catcher is in Gothic *nuta*, and as the fish-god was the parent of all animal life, he became the god of cattle, Icelandic *naut*, Danish *nod*, Anglo-Saxon⁴ *neut*⁵. And he who was originally the first-born of the Southern Ocean goddess Bau, who became Ia, the fish-god of the Akkadians, brought to the Persian Gulf in the constellation Ma, Argo, was the god of the Pleiades year,

¹ A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. March, 1906, pp. 31, 39; Rhys, *Hibbert Lectures for 1886*, pp. 122, 123.

² Mahābhārata Adi (*Adivanshavatarana*) Parva, lxii. pp. 175-177; Rig. i. 32, 8, 9.

³ Kuno Meyer and Alfred Nutt, *The Voyage of Bran*, vol. ii. appendix A, p. 300.

⁴ A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. part i. March, 1906, p. 47.

⁵ Ibid., p. 37.

beginning in November, which was taken as the year of Samhain into Celtic lands by the southern sons of the mother-tree. He was the god described by Taliessin as "Nud, the superior wolf-lord, the generous one¹," that is the god who rules and distributes the national wealth in fish, cattle and bounteous crops. As the god of the mother-tree growing from the Southern Ocean, he who had become in the age of Great Bear pig-worship the god of the oak-tree, the universal parent-tree of the pig-rearing Iberian race, was deified in Leinster in Ireland as the evergreen oak of Mugna, meaning the salmon, the royal ancestor, which bore, according to the Dinsenchas, three crops each year, one of acorns, one of apples, and one of nuts, thus showing it to be the parent-tree of the successive ruling races of Ireland². These conclusions are still further corroborated by the contents of the temple dedicated to this god, which has been excavated in Lydney Park, near Chepstow. In this enclosure the temple of Nud or Lud, and the palace of the king-god answering to the Regia at Rome, in which the national year-fire was lit and maintained, were both placed close together. The temple, like that of the Capitoline Jupiter at Rome, was divided into three cells, dedicated to the god Nodens, as the god of the year of three seasons of the pig-worshipping age, and the border of the mosaic pavement on which the dedication to the god was recorded represented two water-monsters with intertwined necks and a number of salmon. Also in the middle of the inscription was a circular hole, like the Mundus pit on the Palatine at Rome, leading down into the earth, at the bottom of which was a bronze dog, the dog-star Sirius, who, with Canopus, originally ruled the Pleiades year (Chap. III., Sect. A.) of the southern under-earth ocean. Round the temple a number of wolf-images were found, connecting the god with the wolf-age, and his image

¹ A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. part i. March, 1906, p. 5.

² *Ibid.*, pp. 60-62, note 1.

depicts him as a beardless god wearing a bronze crown of five points, the number consecrated to the five fingers of his creating hand and the five-days week of his year. He drives a four-horse chariot accompanied by boys, the gods of the winds holding a chlamys in one hand, and a leaf-shaped fan and a conch shell, the emblem of the Indian Vishnu, in the other. He is accompanied by fish-tail Tritons with the fore-legs of horses, and close to him is a fisherman representing him as the fish-god hooking a salmon ¹.

I have thus shown the identity of Nud with the Irish god of the oak-tree, and of his land of the pig-worshipping race described in the Book of Leinster as that containing "three trees always bearing fruit (the oak, the apple, and the nut-tree of the Mugna salmon), there is one pig there always alive, and another pig always ready cooked; and there is a vessel there full of excellent ale²." I must now proceed to the remaining historical trees of ancient Celtic worship.

The next of these is the nut or hazel-tree, that of Balor, the god of the rising and setting sun, with the two eyes, one in front and the other behind his head, which, when it was cut off by Lug, was hung in the fork of a hazel-tree, of which the nuts are like the apples of the companion parent-tree, preserved as national omens in the Hallow Eve games of the 31st of October, the eve of the feast of Samhain³. This nut-tree is the parent-tree of the Semites, which ultimately became the almond-tree of the Kohathite sons of Aaron, and it appears in India as the sacred kurum almond-tree of the Kharwars and Oraons. It is essentially a phallic-tree of the age of the worship of the male and female symbols of generation, that of the three-years

¹ A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. part i. March, 1906, pp. 38, 41.

² *Book of Leinster*, 276a; Rhys, *Hibbert Lectures for 1886*, sect. II, p. 149.

³ A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. part i. March, 1906, p. 58.

cycle-year to which Balor belongs, for I have shown him to be the Celtic form of the Greek Akrisius, who shut up his daughter Ethnea in the tower of the three-years cycle-year, where she was guarded by twelve matrons, the twelve months of the year. There she was visited by Mackinealy, the son of the wolf's head, the sun-god in disguise, and gave birth to three sons, the three sun-gods of the three years of the cycle, of whom two were drowned in the whirlpool to which Balor sank the boat containing his unwelcome grand-children, and the third saved by the Banshee Biroge, who had introduced Mackinealy into the tower, and he became the sun-god of the wolf-race, Lug, who slew Balor, the king of the Fomori, or the men beneath (*fo*) the sea (*muir*). The sons of the southern nut-tree slew Nuada, the god of the sons of the oak-tree, at the year-battle at Samhain, on the 1st of November¹.

It is to this age of the cycle-year of the sons of the nut-tree that the worship of the apple-tree belongs, as it is it which furnished the national drink made from the phallic parent-fruit of the Semites, which, in the story of the garden of Eden, was the apple (Heb. *Tappuah*, Arabic *Tuffah*). This drink is the apple wine (*Sharab al tuffah*) given by the Mock Caliph to Harun al Raschid in the Arabian Nights², and it is the Greek Sikera, a sweet fermented liquor, from which name, and from the Hebrew Skikar, to be drunk, Skeat derives the word cider. This tree, and the drink made from it, is thus, like the barley and wheat of the Iberian pig-worshippers, a product of the national parent-fruit trees and plants, they domesticated in Asia Minor and took with them to the Neolithic villages of Europe, in which apples as well as pears and plums have been found³. This drink, made from the divine

¹ Rhys, *Hibbert Lectures for 1886*, lecture iv. pp. 315—317; vi. p. 587.

² Burton, *Arabian Nights*, The Mock Caliph, vol. iii. p. 256; De Gubernatis, *Mythol des Plantes*, ii. p. 301.

³ Boyd Dawkins, *Early Man in Britain*, chap. viii. pp. 301, 302.

apple-trees of life in the Western Gardens of the Hesperides, occupied the same place in Western religious history as the Madhu or mead made from the Mahua marriage-tree of the Indian races (Chap. III., Sect. H) did in the history of India. It was the successor of the honey - mead of the Ashvins of India and the dwarfs of the Edda, made from the honey of the creating bees. The Semitic religious significance of the apple-tree appears in the Song of Solomon, where the male of the two wooers is likened to an apple-tree among the trees of the wood, and it also appears as the central tree of the divine grove as the apple-tree under which the future god-mother was awakened¹, preparatory to becoming the mother of the sun-god, Dumu-zi, born from the central tree of the holy grove of Eridu (Chap. II., Sect. B). As the Mahua and honey drink in India succeeded the rice-beer of the earliest village races, so did mead and cider among the Semites, Greeks and Celts follow the first beer of Dionysos, that fermented from the barley which succeeded the Indian rice.

The remaining sacred tree, the ash, is, as I have shown in Chapter V., the parent-tree of the men of the Bronze age, who measured time by the eleven-months year following the year of three-years cycle. It is the Yggdrasil of the Edda, the parent-tree of the gods who rode daily to it on the eleven-year horses left to them after the twelfth horse of Baldur had been burnt with his body². In Greek traditional history it is the parent-tree of the Centaurs, and of the great ashen spear cut by Cheiron on Mount Pelion, and given to Peleus the father of Achilles, the creating potter-god of the potter's clay (πηλός). In Irish Celtic mythology the ash was the holy tree of Usnach, under which the sacred fires of Beltaine, those of the first of May, were lighted³. And this fire is

¹ Song of Solomon iii. 2 ; viii. 5.

² Mallet, *Northern Antiquities*, Prose Edda 15, p. 411.

³ A. B. Cook, *The European Sky God of the Celts' Folklore*, vol. xvii. part 1. March, 1906, p. 64.

that of the sons of Bile or Mile, the Milesians whose sun-god was Lug, the son born of the three-years cycle-year, and who slew Balor his grandfather, king of the Fomorí¹.

These invading sons of the sons of the ash-tree Bile, meaning a tree growing over a holy well or in a hill fort, such as the Centaurs' fort in the holy Potter's mountain Pelion, were the northern race who sacrificed horses to the sun, the men of the wolf-race whose sun-god was Lug, the god of light (*lux*), and who conquered the men of the oak-apple and nut-tree, who were the fruit-growing and cattle-herding tribes whose progress from east to west has been traced in the historical sketch of the worship of their parent-tree. The year of eleven months they instituted was apparently that in which the Ashvin twins, who preceded the Centaurs of Greece, and who had first been twin stars in Aries, became the twin stars Punarvasu or the New Creators (*vasu*), the stars Gemini, the seventh in the list of Nakshatra. It was also in this epoch that a new and most important development in the mythology of the year ruled by the Great Bear took place. In this year the sun-ass, who had hitherto been looked on as drawing the year-car of the Great Bear round the Pole, was superseded by the newly-imported sun-horse, the Indian horse-headed god Dadhiank, the Greek Star-god Pegasus, the constellation now made the leader of the year to which the Great Bear supplied reins. This new sun-god who went round the heavens as rider on the black horse, or its driver in the new year-car of the Charioteer constellation Auriga, which superseded the Great Bear as the actual conveyor of the year-god, was believed to be born at the time of his winter rest in the constellation Corona Borealis, which, like the Great Bear, then lay south of the Pole Star. This star was in Greek mythological astronomy Ariadne, which bore to Dionysos the wine-god, the successor of the earlier god of barley beer, twin sons, Ænopion the wine drinker, and

¹ Rhys, *Hibbert Lectures for 1886*, lecture v. p. 397.

Staphylus the bunch of grapes (σταφύλη). This mother-star showed to the Athenian Theseus the star tracks leading to the cave of the Minotaur, the measuring year-bull wedded to Pasi-phae, the moon-goddess who shines (φαίνω) for all, the god of the thirteen-months year, to whom fourteen victims, seven male and female pairs, were sent from Athens to Crete as sacrifices.

This constellation is in the Welsh Mabinogion called Arianrhod, the silver wheel, the daughter of Dōn or Dānu, the Indian and Akkadian god, who was first the southern fish and afterwards the northern Pole Star. She, like her Greek counterpart Ariadne, bore twins, Dylan and Llew or Lug. The first was a fish-god of the Southern Ocean, who at his year's end was slain by his uncle, Govannon, the Great Bear smith, and the second, the sun-god Lug, was brought up by another uncle, son of Dōn, Gwydion, who was a star in the Milky Way, which is called Caer Gwydion Gwydion's Castle, and was taught by him to make new shoes for the sun, who had hitherto used the Milky Way as his yearly northward and his returning path southward in his year of the solstitial seasons. Lug made a pair for his mother, and when he gave them to her he shot a wren, the year-bird of the winter solstice, worshipped and still symbolically hunted in Wales and Ireland on St. Stephen's Day, the 26th December¹.

This twin son-god, Lug, born of the three-years cycle and the constellation Corona Borealis is the God of light (*lux*), the Celtic counterpart of the Greek god, the Lycian Apollo, successor of the Pelasgian god Apollo Smintheus, the Mouse (σμίνθος) god. He was the wolf-god (λύκος), born on the yellow river Xanthus with his twin sister Artemis, the Great Bear goddess, as the sun-god of the wolf-race, who in the Greek Flood Legend of Deucalion, the wetting (δένω) rain-god, were the offspring of him and his wife Pyrrha, the

¹ Guest, *Mabinogion Math Son of Mathonwy*, Nutt, 5th edition, pp. 66—70; Ellis, *Brand's Popular Antiquities*, vol. iii. p. 103.

fire-goddess, who was nursed in the wolf grove of Lykoreia on Parnassus ¹.

It was they who worshipped the white horses of the sun sacred to the Thracian reckoners of the thirteen-months year. The history of Persia told in the *Shahnāmah* proves that Persia was, during the reign of Kai Kaous and Khū-srav, gods of the cycle-year, and those of thirteen and eleven months, ruled by this wolf-race, and Rustum, who with his twin brother Zuwareh, born from the cypress-tree-mother, were counterparts of the Indian Ashvins and other twin gods of early history. It was towards the close of this long period of traditional history that we find the sun-god of the wolf-race identified with the sun born from the star Corona Borealis as the warrior god Bijen, who bore the banner of the crescent moon. He was the son of Gīv, the star Arcturus, who bore the banner of the wolf as leader of the wolf-race, and who had found in the wilderness Khūsra, who became the year-god of the last stage of the eleventh-months year by lighting the new fire of Adhar-Gū-sh-asp, the fire of the cow (*gu*) horse (*aspa*), that of Gīv's wife Banu Gū-sh'asp, the child of the cow-horse, daughter of Rustum by his wife Shhari-banu-irem, the child of the new moon (*shhari*), who was Gīv's sister. Also Gīv was the son of Gūdarz the Pole star Vega who bore the banner of the lion.

Bijen went on his black (*sheb*) horse Shebrung with Gurg-an, a wolf (*gurg*) pointer star of the Great Bear, on an expedition to kill the Turanian boars ruling the year. When he had slain them and finished their year he was persuaded by Gurg-an to visit the neighbouring palace of Manijeh, the daughter of the Turanian King Afrāsiāb, whose name means soul (*mani*) of life, and who was the constellation Corona Borealis. She at once fell in love with him and reduced him to the state of the sexless gods of the age of Heracles Sandon, by disguising him in women's

¹ Muller, *Die Dorier*, book ii. chapter vi. § 8, pp. 305, 306. •

clothes and taking him to her father's palace. He was there discovered by the chamberlain and Guersivaz or Keresavazda the trident club (*vazda*) god, Afrāsiāb's brother, and sentenced to be buried head downwards in the pit of the birth constellation of the new sun-god, covered with the stone of the Dev Akhwan, the ass slain by Rustum, which was placed over him. While there he was fed by Manijeh, the Persian Ariadne, through a hole made into his cave den. He was delivered from it by Rustum, the twin god ruling the star-spotted leopard horse Raksh, who brought with him seven assistants, the seven stars of the Great Bear.

The young sun-god thus released from his winter death married Manijeh as Dionysos married Ariadne, and became in the ensuing war between the Iranian leaders of the eleven-months year, and those of the same year as reckoned by the Turanians, the leading Iranian champion, who received from his father Gīv the black horse of Shy-āvarshan, the first Iranian god of the eleven-months year, and his impenetrable armour, took the Turanian black flag, and in the last battle killed Rūhin, the god of the Turanian year-path (*rūh*).

It was the Ashvins, the protecting gods of the wolf-race who as the stars Gemini led the thirty-three gods of the new year, the thirty-three days of its eleven months, to drink mead to the Rigveda, and who brought on their three-wheeled car the sun-maiden, formerly wedded to Vishvā-vasu, the god of the Great Bear, to be married to Soma, the male moon-god of the eleven-months year. And it was they who, in another form of their history, as the givers to the wolf-mother of Hiranya hasta, the sun-god of the golden hand, placed this god as Bellerophon, the Phoenician god Baal Raphon, the healer (*raphon*), on the star-horse Pegasus. This as the constellation of his four sons, the second of whom was Hapi, the ape, was the horse of the Egyptian hawk-headed ape-god Horus, who in his first avatar (Chap. V., Sect. B), was a god of the eleven-months

year, ruled by the eleven stars, the four stars in Pegasus, and the seven rein stars of the Great Bear. He was the prototype of the rain-god of Syria, St. George or Geourgos the worker (*óúργος*) of the earth (*γη*), the revolving star of the Great Bear who, mounted on his star-horse, slew the dragon of drought, the alligator constellation Shimshu-māra, who ruled the Polar heavens of the races of the South before its worship was superseded by that of the Great Bear.

It was as the thigh stars of the rider on the sun-horse that the next phase of Great Bear worship dominated stellar astronomy. The Great Bear was first looked on as the left thigh of the leading year-god, called in India *Āurva*, the son of the thigh (*Ūru*), the son of Chyavana, the moving one, the god of the potter's wheel, and Su-konya, the maiden bird (*su*), daughter of Sharyata Mānava, the son of Manu the measurer (*man*) and god of the Great Bear arrow (*sharya*), which slew the sun-deer of Orion's year. This marriage, and the birth of the thigh sun-god *Āurva*, was the work of the Ashvin stars Gemini, and *Āurva* at his birth cast into the waters of the ocean the head of his sun-horse, Vadavāmukha, he who speaks with the left (*vāma*), that is, which goes round the heavens in the left-ward track of the Great Bear. The god of this new phase of belief was the sun-god of the fifteen-months year, each of twenty-four days, and three eight-day weeks, which is proved in the ritual of the hymns heralding the kindling of the year's fires to be derived from the eleven-months year, as the fifteen kindling verses of this year were obtained by changing the eleven kindling verses into fifteen, by repeating the first and last verse three times.

This new year was in Greek ritual that of Dionysos, the son of Semele, the Phoenician Pen-Semlath, the face (*pen*) of the name (*shem*) of god, the Great Bear mother of the thigh daughter of Athamas Orion. He was said to be born from the thigh of his father, Zeus, and was brought up by the nymphs of Nysa, the star Hyades, adjoining Taurus and the Pleiades. His birth celebrated in his festival

of the Lesser Dionysia in Poseidon (December—January), was at the winter solstice when the sun was in Taurus, from about 10,700 to 8200 B.C.; and I have traced the further history of the god of the left thigh in that of the Semite Jacob, god of the thirteen-months year, his thirteen children, and of the Greek Odusseus, whose mark of verification was the wound on his left thigh made by the year-boar.

The worship of the left thigh was succeeded by that of the worship of the right thigh of the independent sun-god, who took his own path sun-wise through the heavens, in whose ritual the right thigh of the sacrifice was given as their perquisite to the Jewish priests of the house of Kohath, the wearers of the inspiring Ephod, and sons of the almond-tree. This age is historically most remarkable as that of the great moral upheaval which gave birth to the wide-spread movement towards individual regeneration, and the attainment of sanctity in mind and deed, which characterised the history of the Buddha, born as the divine physician Osadha dāraka, the medicine-child in the age of the Yama Devaloko, the twin stars Gemini, when the sun entered the Ashvin constellation Gemini in January—February, about 10,700 B.C., and which continued through the next succeeding periods of his Vessantara birth in the Tusita heaven of wealth, when the sun was in Gemini in February—March, and that following it, when the sun was in Gemini at the vernal equinox, from about 6700 to 4550 B.C.

This age was, as I show, contemporaneous with that characterised in Persian and Zend history as the introduction of the religion of Zarathrustra, and the whole movement after passing through the period of the seventeen-months year of the worship of the rising sun, the independent charioteer of heaven culminated in the establishment of the age of the eighteen-months year of the rule of the Indian Pāndavas. During this period a wide-spread *régime* of active trade, under the guidance of affiliated managers in touch with the Indian trade guilds, was extended round the

world from India as the centre, to the West of Europe under the Phoenicians, and to America. During this time of universal peace the world was governed by traders and was undisturbed by inter-tribal wars, and the aggressive measures of outside conquerors, against whose attacks the trading races were able to defend themselves in the days before their vigour had been enervated by luxury and self-indulgence.

The evidence accumulated in Chapter IX. proves the close connection between Indian and Mexican ritual, (1) in the systems of year-measurement shown in the calendars of the thirteen and eighteen-months Mexican year, (2) in the worship of the corn-sheaf as the symbol of God, the maize-sheaf of America reproducing in that continent the rice-sheaf of India and South-eastern Asia, and the barley-sheaf-god of Asia Minor, whose worship was disseminated thence to Northern India and throughout Europe, South-western Asia and Egypt, (3) the sacramental feasts of holy rain-water infused with corn-meal and corn-pollen, (4) the antelope and snake dances, (5) the national legendary history of the star-sons of *Sus'sistinnako*, the *Pleiades'* mother, (6) the story of the Twin-gods, and the many other points of agreement I have noticed. The evidence as to the near relation between Indian and Mexican Religious history is still further accentuated by the picture on Plate I. of the Yucatan-god of Copan Cum Ahau, Lord of the Bowl, which completely reproduces that of the Buddha, described in the *Nidānakathā* as sitting under the Banyan fig tree preparatory to his inspiration as the new ruling God, and receiving from *Su-jātā*, the goddess of the eight parent cows of heaven, the seven stars of the Great Bear, and the Pole Star, the bowl of creating rice, which was to sustain him during his Pentecostal fast of fifty days after he, as the sun-god, entered the constellation Gemini at the vernal equinox about 6700 B.C.

The only difference between the sculptured and the written picture is that the god is, in the *Nidānakathā*, the human Buddha seated under the parent-tree, and in the Yucatan

picture, the elephant-headed god, Gan-isha, the lord of the village (*gan*), the cloud-god, seated on the double Su-astika, symbolising the sun's annual circuit of the heavens, and this god, in the account of the Buddha's conception, in the Nidānakathā, entered his mother's womb before he was born, so that he was his predecessor in historical mythology. In this picture the contents of the bowl are not quite clearly depicted, but in another picture of the Elephant-god, as represented in Maya manuscripts which I have since acquired, the bowl he is carrying is distinctly shown to be heaped up with balls of rice¹. These differing representations distinctly show that the whole story is composed in stages like those of other mythologies, telling of a succession of gods, each of whom appeared in a new form when taken from one creed and transferred to another growing out of it, when the formation of a new ruling confederacy altered and enlarged the national horizon by adding to the dwellers in the original national Valhalla the new conceptions brought in by the newly-received tribesmen. The original conception of the Yucatan elephant-god as the cloud-bird is shown by the bird's tail at the back of his head, and we can thus see that in the first form of the story of the rice bowl it was the elephant-headed son of the cloud-bird, who was the predecessor of the divine physician who received the bowl of first-fruits of the rice harvest before he was born in his first star birth in Gemini, as the sun physician, when the sun entered that constellation in January—February, about 10,700 B.C., and that it was after his birth, at the end of February—March, as the god born in Gemini, at the vernal equinox, that the later reckoning of his fifty days' fast, ending with his final birth, as the completely unhumanised sun-god, described in Chapter VI., Sect. D, began. In the account in the Nidānakathā of his progress after he ate Su-jata's rice, he is certainly shown to

¹ Schellas, *Representations of the Deities of Maya Manuscripts*, Plate of Figures, God, K, Papers of Peabody Museum of American Archaeology, Harvard University, vol. iv. no. 1.

have passed through the Vessantara birth in Gemini, in February—March, before he attained perfection as the entirely unhumanised sun-god, and thus this fast was dated to begin at the vernal equinox, when the full history of the god then born in Gemini, and translated into heaven as the finally risen sun-god, not to die at the end of his year, was incorporated into solar religion.

Also the Cross, at Palenque, with its arrow-shaft, clearly reproduces the arrow story of Krishānu's Great Bear bow and arrow, and further phases of the history of the Great Bear are reproduced in the mythology of Tez catlipoca, the Great Bear leopard-god; and when all these coincidences, and many more which I have not brought forward, are considered, it seems to me impossible to doubt that the various tribes who followed one another into Mexico, and laid down in their successive theologies the tenets of the finally-adopted Mexican religion, had brought with them accurate reminiscences of the religions believed in by their Asiatic forefathers, whose teachings they reverentially followed. In those early days of rigid conservatism, emigration was a tribal movement, and not as it is at present, that of individuals and sometimes of families. Each emigrating section of a tribe took with it from its starting-point its complete tribal religion, time-reckoning, customs, and ritual, and retained these unchanged wherever it went. Change in these was then unpardonable, and to minds as then constituted an unthinkable impossibility, unless they amalgamated with other races they met in their wanderings. It was then thought lawful and indeed necessary to frame a new foundation of rites, beliefs, and customs, by piecing together those of the tribes forming the new union, and these changes were fitted into the tribal story, which became a national drama in many acts, forming the charter on which they based their right to exist as a separate nation. Hence the histories of these amalgamated tribes became like the Sia cosmogonical narrative, those forming the ground-work which supplied facts and inspiration to the framers of the

Rigveda Mahābhārata, Harivansa Zendavesta Bundahish, Shah Nāmah, and the makers of the national legends which have developed into the Iliad, Odyssey, and Æneid, the Greek historical dramas of the mythic age, the Celtic epical stories, and all ancient mythologies, and it was in these guises that the ancient creeds and customs passed from land to land and nation to nation throughout the world. The histories moved on unaltered by the lapse of time or change of place, unless in their movements they became subject to the reconstructive influences of fresh tribal amalgamations, adding new pages to the national story. And when the question of the connection between Indian and Mexican history and ritual is viewed in this light, we see that necessarily each connecting link in one is united with that corresponding to it in the other in historical order, and it is for this reason that the early form of Buddhist history, shown in the Yucatan picture, represents an earlier age of the narrative than that shown in the later Indian story, framed under different tribal auspices. Equally striking and most interesting historical likenesses can be shown between Indian and Peruvian religion and customs, but these and many other parallels I have not been able to notice in this book, both from want of space and from hesitation to overburden the minds of my readers with masses of relevant facts which, though interesting to investigators, are tedious to learners.

This age of universal peace was brought to an end by the irruption of the Celtic Gothic invaders, who are called in modern parlance Aryans, into European and Asiatic countries. The history of their conquest of India, as speakers of Sanskrit, I have traced in Chapter IX., from the versions given in the Rigveda and Mahābhārata. It shows that they were an alien people, who, after they united with their Bhārata predecessors, built the brick altar of the year-bird, and established a new method of dividing the year into twelve thirty-day months, each of three ten-day weeks. •In the rules for building this altar, representing the

rising of the year-bird in the East, when the sun was in Taurus, at the vernal equinox, about 4500 B.C., the theologians of the Vedic age have, as I have shown, given a sketch-story of all the changes in year measurement and ritual, which I have recorded as picturing the successive phases of the past progress of humanity. Also I have from this proved in a short analysis of the Rigveda, and a somewhat longer sketch of the teachings of the Ninth Mandala, in which all the hymns are addressed to Soma Pavamāna, the purifying tree sap (*Soma*), that the Sanskrit authors of these poems reproduced in them the successive teachings of the religious instructors, beginning with the primitive doctrines of the founders of the Pleiades and solstitial years ruled by the god Tvashtar. But valuable and generally trustworthy as this evidence is, it gives us very few details or vivid pictures of Indian life in the very early period during which organised states were being consolidated, and the primitive villages and provinces in which they were founded were being provided with local law, customs and ritual. Hence the lessons learnt from these written authorities are very liable to be misunderstood by those who acquire their knowledge from the study of the written records, without having lived among the people, and having thus learnt by intimate association with the very conservative races which diversify the heterogeneous Indian population the first-hand knowledge imbedded in their village and caste customs and institutions. In the large tracts of forest and hill country covering Central and Western India, in similar districts in Madras, Bombay, Eastern Bengal, and Behar, and North-eastern frontier lands, explorers may practically live in the present day in all the successive historical ages, beginning with the early palæolithic down to the latest age of Vedic sun-worship, photographed in the Rigveda and Brāhmanas, and in those developed from it by the schools of Hindu philosophy, and the latest forms of Jainism, Buddhism, and Sikh and Mahomedan Unitarianism. In the countries of Chutia Nagpur and Chuttisghur, with which

I am best acquainted, there are still living together in close neighbourhood to one another, and without any interchange in their institutions: (1) The Forest tribes of the Korwas and Baigas, who still retain the tribal organisation and customs of the pre-village hunting races. (2) The Mundas, who have passed out of the hunting-stage to that of agriculturists, living in permanent villages founded within the boundaries of their old hunting provinces, and ruled by the village and provincial headmen. (3) The Bhuyas, who have formed kingdoms from the union of the Munda provinces or Parhas, which were in their earliest stage tripartite, ruled by the King dwelling in the central province, and his chief counsellor and chief executive assistant ministers ruling those of the East and West. (4) The Turano Dravidian Gonds, who amalgamated primitive kingdoms into one dominant empire, which once extended all over India in the traditional five kingdoms of the Mahābhārata Anga (Magadha and the North-east), Vanga (Bengal and Orissa) Kalinga (the Dravidia of the South), Pandra, the North centre and South-west, and Shamba, the North-west. (5) They were followed by the Oraon and Bhunhiar races, who claim to be the first bringers of wheat to India from Asia Minor, and who, like the Semites, reverence the ass. (6) After them came the Kaurāvyas of the Mahābhārata, the Kaur races, who have left very distinct traces of their rule in the Kaur principalities still forming the border states of the old Gond kingdoms of Chuttisghur and Sirgoojya. They seem to have been the first people in India to employ a permanent military force, and were allied to the Kharwars, from whom the Senapati, or Commander-in-Chief of the Chutia Nagpur kingdom, traces his descent, and to the Cheroos, who first gave kings to Magadha. They are the ancestors of the great agricultural clan of the Kurmis, who once, according to tradition, ruled Central India from their capital, the site of which lies in the forest tracts of Southern Sirgoojya and Western Gangpur. It was among them that the Unifarian sect of the Kabīr-puntis was formed, whose

founder and prophet, Kabir, is the first traditional founder of the Sikh religion. (7) They were succeeded by the Yadu Turvasu trading races, the worshippers of the Northern black antelope god, Krishna, who ultimately, as I show, became the Pāndavas, the fair (*pāṇḍu*) people, among whom the Jain religion arose, and who made India the leading maritime power in the Indian ocean, and founded the colonies in the Persian Gulf, where their descendants, the Phœnician sons of the date-palm-tree, laid the foundations of the wide-spread commercial power which made them, in the Bronze Age, the rulers of the Indian and Mediterranean trade, and the Western maintainers of the universal age of peace of the eighteen-months year.

The descendants of all these races still retain in their memories endless stores of traditional lore and popular stories, which they are very ready to tell to those who secure their confidence; and those who have lived among them and talked familiarly with them are, when they look back upon the past, able, like old sportsmen and hunters, to recall many most unlooked for and joyful finds of most valuable information in the most unexpected situations, such as that I made one day in Sehawa, the very wildest and most remote tract I ever visited in Central India, when, during a very long march through the forest, a wild Gond, my only companion, told me story after story of his national fairy tales, which were almost identical with those I had heard in my youth in Ireland. Also the ritual of their caste ceremonies is not less eloquent than their talk, and it is, as I have tried to show, even more historically significant than the elaborate rites of the developed ritual of the Brāhmans.

If all the later writers of ancient history had been as careful in preserving the records of the past as the Vedic Brāhmans were, our present knowledge would not be so much in need of revision as it is now. But, unfortunately, owing to the substitution of annals and yearly chronicles

for the earlier bird's-eye view records, embracing in short stories long ages of past history, to the replacement of the ancient priestly framers of history by tribal bards, who sang the praises of the national leaders, and changed the old symbolic gods and heroes into individual kings and rulers, succeeding one another in birth succession, and the gradual forgetfulness of the ancient meanings of primitive history, which made the Greek philosophers like Socrates and Plato denounce the early mythologies as indecent and immoral, the whole fabric of primitive history tottered and fell, and can now only be restored after careful search among the old ruins, re-interpretations of altered narratives, and a laborious sifting of all sources of information. But the work of reconstruction, which to all who have engaged in it is most fascinating, will undoubtedly end in a scientific revision of early errors similar to that which has made Geology a historical science, and produce a thoroughly revised history of the primitive progress of civilisation, based not on contending theories and doubtful hypotheses, but, on what I have tried to find out in this book, a sufficiency of firmly-established facts to support the conclusions arrived at. But in pursuing these researches it is necessary to abandon altogether the old view that the races called by the generic names of Celts, Semites, Greeks, Persians, Egyptians, Chinese, Hindus and other similar titles grew up spontaneously like flowers, in the lands in which they appear in later history as the dominant population, and to remember that each of these generic aggregates was composed of various groups, many of whom emanated from many different and far distant lands, and each of whom began their career as separate and alien tribes united together as separate units by their traditional history, ritual and tribal customs, and their methods of worshipping their parent-god who ordained the perpetual succession of the nights, days, weeks, seasons, months and years by which they measured time. Also, as in chemistry, it is necessary in studying any substance to

analyse and disintegrate it into its component parts, so it is necessary in ethnology to pursue a similar course in studying national aggregates, whose history can only be thoroughly learnt by separating the component groups, and tracing each back, first to its earliest appearance as an organised separate community, and afterwards to the successive changes in belief, ritual and customs produced by the amalgamation of the fundamental elements with alien groups, found in new countries whither they have emigrated, or which have found their way into the original lands where the primary groups were the indigenous inhabitants.

The initial difficulty whence the worst obstacles researchers in primitive history have to encounter arose is that caused by the want of accurate evidence as to the first stages in national growth of an absolutely unmixed tribe, which worked out by itself its own tribal laws and new institutions. Certain but scant indications in this direction are given in the remains of the first makers of palaeolithic flint implements, of the later dwellers in caves who became the ancestors of the archer-race; but between these people and those with whom my agricultural survey begins, the first Indian cultivating and hunting races who made temporary settlements in the forest, there is a great gulf fixed which it is very difficult to bridge over. These people are proved by their adoption of agriculture to be posterior in origin to the purely hunting-races of the Southern forests, who, as the aboriginal dwellers in Australia, subsist like animals on the plants and animals they find within the boundaries, which are there, as in India, separately appropriated by each tribe. But these, like the Indian forest Korwas and their congeners, are divided into totem septs, which like the twenty septs of the Korwas show proofs of great diversity of origin, and they when accurately examined and compared with the evidence gathered from other neighbouring people of cognate origin, give a sketch-history of tribal growth,

which proves them to be a composite tribe. Among the twenty Korwa septs we find the sons of the Ainduar or eel, showing that in forming their union they have included an offshoot from the sons of the rivers; and to this adjunct must be added others from the amba or sons of the mango-tree, from the Samp snake-born races, from the Hasda, or wild-goose clan, which is a prominent element in the history of the formation of the Santal confederacy, for the Bagher or tiger-born Mundas their nearest relatives. The septs descended from the dhan and bhat rice, and from the har or plough tell of the incomers who first taught them agriculture. It is shown by their use of the bow, which is still a Korwa weapon, that they were connected with the archer-tribes, and further historical indications might be added from the remaining sept-names¹.

A similar result is shown by examining the customs and institutions of the Australian hunting-tribes, who are, like the Indian Dravido-Munda races, generally dolikokephalic², as these show by their division into totem-classes, the laws of inter-marriage between them and their system of relationships, that they are formed of amalgamated alien units.

But when we study the Australian totemic system in the very elaborate and minute descriptions of their ceremonies and tribal-laws given by Messrs. Spencer and Gillen, and other careful enquirers who have lived among them and know them intimately, we find evidence of certain fundamental beliefs which reveal to us the bed-rock on which tribal-life seems to have been first founded in the earliest dawn of the existence of man, as a being who had acquired in articulate speech a means by which he

¹ Risley, *Tribes and Castes of Bengal*, vol. II. appendix i. Korwa, p. 82.

² De Quatrefages, *The Human Species Indices of Human Races after M. Broca*, p. 373. This conclusion is also confirmed by the cerebral measurements recorded by Messrs. Spencer and Gillen, *Northern Tribes of Central Australia*, appendix A; *Native Tribes of Central Australia*, appendix C.

could communicate with his fellows in significant words, supplying very superior means of information to those given by animal cries, gestures, and speaking-looks. It is from these indications that we can, as I now hope to show, reconstruct the early history of the Indian forest-born races during the hunting-stage of their existence, before they became the nomad farmers who developed into the founders of permanent villages, and who were physiologically connected with the Australian races, with whom they shared, as we have seen, the year measured by the Pleiades dragged round the sky by the giant ape-star, Canopus, who had first been a grub in an Australian parent-tree. In India, though the Korwas now marry, we find indubitable evidence proving that when the Munda sons of the tiger, who still remain an important element in the tribe, first separated from their emigrant brethren, who came down from the Himalayas to Chutia Nagpur, individual marriage was unknown and the legal union between the sexes was a system of group-marriage, like that among the Australian Urabunna, which became among the Mundas, who founded permanent village communities of the Dravidian forest-type, the system of marriages between villages which I have described in Chapter I., Sect. A.

The history of the Australian Urabunna, who, like the original village Mundas, reckon descent by the mother, shows a remarkable similarity to the traditions of Indian forest races who founded village communities and worshipped the ring of cultivated land round their central village grove as the guardian and parent-snake of the village. It was this snake which was the Urabunna parent, for they trace their descent from two snakes, one green and the other brown, who were born in a water-hole, the Southern birth ocean on which the earth floated before living beings were created. They went from their birth-place to the several springs within the boundaries of the tribal territory which was believed to

have always belonged to them, and filled them with water, the brown snake of the unwatered land leading, and the green snake of the land fertilised by the water they brought following. They ate grass seed at their resting-places, thus making themselves the sons of the mother-grass like the Indian Kushika, whose parent-totem was the Kusha-grass. At these water-centres they left mai-aurlu or spirit-children behind them, who were to be born and reborn in the successive generations of the descendants of the water-snakes, their conception taking place at the centres where they were first born, and these became in the Urabunna ritual, the places set apart by the spirit-ruler of life for the conception of the tribal children. It was in life-centres similar to those of this Urabunna birth-story that the sites of the villages founded by the forest-born races were afterwards selected by the later Indian Dravidian sons of the tree, who founded villages with birth-groves of the primitive forest trees in the centre, on the previous tribal sites where the spirit-children were conceived by their earthly mothers.

It was from these two snakes that the two divisions of the Urabunna and Dieri tribes were born, the Matthurie, called Matteri by the Dieri from the brown, and the Kurarawa, the Dieri Kurara, the cloud (*kurara*) people, from the green snake. They finally disappeared when chasing a yellow snake which the green snake saw first. It dived into a hole in the ground, and the two other snakes entered holes close by, whence three tribal parent-springs welled forth¹. The ultimate belief allegorically told in this tribal birth-story is that which maintains that all life is born from the spirit germs emanating from the Creating Will, and sent to earth by the cloud-bird in the rain, whence the parent-snakes of the human race were first engendered.

¹ Spencer and Gillen, *Northern Tribes of Central Australia*, ch. v. Totems, pp. 146, 147 : *Native Tribes of Central Australia*, p. 59, note 2.

Under the Urabunna tribal code children could only be legally born from the union of a father belonging to one with a mother of the other of the two parent classes, and those thus born were held to belong to their mother clan, as owing to the group system of marriage it was impossible to name the father, and also because, as we shall presently see, children were believed to be begotten, not by sexual connection, but by the entry into the mother's womb by her navel of the ancestral spirit which was to be reborn on earth in each birth. Under this marriage law as finally established when the original Mai-aurli, or spirit-parents, were divided by totem names into groups of ancestors of each of the septs distributed as those forming the original two-tribal classes, a man could only be the father of legally born children if their mother belonged to a different class from his, that is to say, a Matthurie woman can only bear lawfully-born children to a Kurarawa man, and as these children become Matthurie, the males can only unite with Kurarawa women of their father's clan, and as these unions take place under the rule of the present tribal division into totems, which makes each child follow the totem of his mother, the mothers of the children of each man who can only marry into a special totem marriageable with his own, as the water-hen women are the marriage-partners of the dingos, must be either the daughters of his dingo mother's elder brothers born of a water-hen mother, for union with those of her younger brothers is unlawful, or the child of his water-hen father's sister, whose children are water-hens. Those women with whom union is lawful are called his Nupa, and while according to tribal regulations he is specially united to one or two of these women, yet he has rights of access to other women of the group as Piraun-guru or Piraru, to whom intercourse is permitted with any of the women to whose child he can lawfully be a father. But in the exercise of these rights he is bound by the rules laid down by the woman'sⁿ elder

brothers, subject to their sanction by the old men of the group¹.

Thus under this arrangement all the men and women of each of the groups who can be legally united are married to one another, and this group marriage corresponds to the original form of marriage of the Indian matriarchal village communities, in which every male in any one of the villages united as a province could become the father of a lawfully-born child of any woman in his own province, except of a woman of his own village. The children thus born were looked on as the children of their mother's village, and were educated by their mothers and the men of the village, who were held to be their mother's brothers, with whom sexual intercourse was unlawful.

But this group marriage which became village marriage, though it is anterior to that which made individual marriage the only lawful union of the sexes, is yet, as we shall see by tracing the laws of the union of the sexes to their ultimate source in Australian tribal history, by no means the oldest form of sexual union, for it rests on a division of the tribe into classes and totem clans, which did not exist during the first organisation of associated tribesmen united under the rule of a headman. In the present division each member of a totem clan traces his or her descent to an ultimate totem-parent, which is usually an animal or plant, but which may be also inanimate "such as wind, sun, water or cloud, so that there is scarcely an object animate or inanimate which does not give its name to some totemic group of individuals²." But though septs are distinguished by so many and so various totem-names, the fact that they are believed to be descended from a common parent, the rain-god dwelling in the mother-cloud or the fire-yielding thunder-stone, is made quite clear by

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. ii. Social Organisation of the Tribes, pp. 59—64.

² *Ibid.*, chap. iv. The Totems, p. 112.

the system common to all the Australian tribes of representing the totems by sacred symbols called Churinga, which are never allowed to be seen by women, or by men uninitiated into the tribal secrets¹. Hence these are later than the primitive matriarchal age, as they have been introduced, together with the ritual of the initiation of boys, into the tribal-mysteries, thereby placing them in the male ruling class separated from the women.

All the Australian Churinga are made of wood or stone, and differ from one another in the material of which they are made, and in the designs inscribed on them, those of the Eastern and South-eastern tribes bearing different designs from those of the Centre and West, while the Southern Arunta have only wooden Churinga, and the Urabunna Churinga is a sacred stick called Chimbuliri, while others use Churinga both of wood and stone. But every native, male and female, has a Churinga Nanja placed after birth in the Ernatulunga, or whatever other name with the same meaning may be given to the place where the headman keeps the Churinga, or birth symbols of his totem. It is his duty to find the Churinga, which is supposed to have been dropped before conception by the spirit of the new-born child, while he wandered about the birth-Nanja tree or stone. Hence the headman goes with the child's paternal grandfather, or other members of the group designated by the totem union, to search for it, and if they cannot find it they make one from a Mulga or other hard wood tree and carve on it the device peculiar to the totem. The headman, when he deposits its Churinga, gives the child its secret name (*Aritna Churinga*), which is only uttered on the solemn occasions when the Churinga are being examined, and only known to the fully-initiated men of each totem group. The term Nanja, attached to these Churinga, means birth, and is the name given to the sacred trees or rocks which are

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. v. The Churinga of the Arunta and other Peoples, p. 128.

the sign marks of the different birth-totem centres where the Churinga are kept, and which are thought to be the places where the totem ancestors entered the earth¹.

As to the functions assigned to these Churinga in the Urabunna belief, each of the spirit souls inhabiting them are the still living Mai-aurli, or ancestral spirits, about to pass again into human life, and they are obliged in doing this to begin their new life in a new class, and a new totem clan from that to which they formerly belonged. Hence a Matthurie spirit of the Emu clan must be re-born as a Kurarawa, or cloud-child, in another totem, and must also change its sex, and become a woman, and thus the series of re-births is formed by a man becoming a woman, who in her next birth becomes a man².

In the Arunta tribe the belief is different. They think that the totem Churinga of the new-born child must be one of those spirits haunting the totem centre, in which it roamed before conception, and the place of conception is told to the father of the child by its mother, who is by Arunta law his married wife, and in these marriages there are not as in other tribes any totem restrictions³. The totem clan to which the child belongs depends entirely on the birth-centre where it is conceived, and where the totem spirits from one of whom it is re-born dwell, and hence it need not be born in the father's or mother's totem, and it is not, like the members of the totem clans of other tribes, united to the other members of the totem, so as to be bound to assist them or fight for them⁴. In short, the inclusion of a child in the membership of any Arunta totem is a mere accident, depending on the place where it is supposed to

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. iv. The Totems, p. 124, chap. v. The Churinga of the Arunta Tribe, pp. 132, 133, 138, 151, 158, chap. xv. Spirit Individuals, p. 513

² Ibid., *Northern Tribes of Central Australia*, chap. v. Totems, pp. 148, 149.

³ Ibid., *Native Tribes of Central Australia*, chap. ii. Social Organisation of the Tribes, pp. 70—74.

⁴ Ibid., Introduction, p. 34.

have entered its mother; and the conception points back to an age when the members of a tribe were not necessarily supposed to be related to one another by birth or descent, but were picked up as new recruits by parties who met them, and who were finally transformed from a heterogeneous mob into an organised wandering community, whose birth-spirits dwelt, like those deposited by the Urabunna snake-parents, in certain birth-centres in the tribal territory. One belief common to all the tribes is that every one has as their Churinga a birth-tablet of wood or stone, and each of them is intimately connected with the Nanja-tree or rock in or about which their spirit dwelt before it entered their mother; and when the consecrating point of anyone's birth-centre is a Nanja-tree, they must not cut it down, and are bound to protect it, and tribal law forbids them to kill any animal or bird found in it. This tree parentage, and the use of wooden Churinga birth tablets, are clearly connected with the Nartunga or sacred pole which was believed to have been carried by the Alcheringa primitive fathers in their wanderings. This is still used by the Northern Arunta and Ilpirra, but has in other tribes become the Warunga or pole with additions, used in the South in making symbolic representations of the totem fathers¹.

Also the parent-pole appears in another form in the ceremonial use of the wooden rattle or bull-roarer, making a roaring sound when made to revolve, and at all initiation ceremonies its noise, when twirled by an unseen holder, is believed by all who are not initiated to be the voice of the creating spirit Twanyirika, or other equivalent name, who is the unseen ruler of creation, birth, mundane changes, and evolutionary progress on earth and in heaven, the source whence all birth spirits emanate.

There are in Australia two types of bull-roarer, but both are essentially the same, as they are both made of wood, and

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. iv. The Totems, p. 122, chap. vii. Initiation Ceremonies, pp. 226, 227, 307, 311.

they are identical with those used by the Polynesian Islanders and the Papuans of New Guinea. That they are birth symbols is proved by uninitiated youths being told, when first allowed to see them, that they are their grandfather¹.

The evidence thus given as to the belief in the parent-tree and the parent-bull-roarer symbolising the unseen creating spirit points to two conclusions. The first being that, in the Australian creed, the same spirit is the life germ in the tree, and in the spirit being to which it is the attracting centre, and that the tree guarding the locality in which it is the central home of the congregated spirits, and its wood, contain the spirit which was to pass from it into its human offspring, and the second conclusion added to this, by the generating power assigned to the roaring wooden rattle, simulating the howling winds and the rattling thunder, is that this power is brought to earth by the rain accompanying the thunderstorm, or, in other words, that the creating god is revealed on earth in the thundercloud and the rain it brings. That is to say that this rain-cloud god is the exact equivalent of the cloud-bird of the Indian forest races, who appears in all Asiatic and European creeds as some form of the same idea depicted in the raven, kite, eagle, ibis, and other cognate forms, and is also the god called by the American Indians Wakinyan, the thunder-god, who, with Tunkan, the stone-god, are the members of the creating duad of American creeds². It is this belief which has made rain-making the most important national ceremony in all primitive communities over the world, and has ultimately turned the tribal medicine-men, who were rain-makers, into national priests.

In Australia the Intichiuma, or rain-making ceremonies,

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. v. The Chuinga of the Arunta Tribe, p. 137, chap. vii. Initiation Ceremonies, p. 246, chap. xix. Clothing, Weapons, Implements, &c., p. 634.

² Malley, *Picture Writing of the American Indians*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. v. p. 32.

performed by the tribal headmen of the totems, and not as in communities of later origin by their successors the priests, all point to the rain-god as the universal parent who can alone give generative power, and who also, in the old Australian creed of the Alcheringa, before birth totems were known, distributed it as the essence of life to all living beings. In this age there were no restrictions as to food, which arose when totem groups were formed, and which in some tribes, as the Urabunna, forbade totems being eaten, and in others, like the Arunta, decreed that they must be eaten sparingly at the Intichiuma totem and rain-making ceremonies, so as not to diminish materially their number. Also, in this evolutionary time, blood began to compete with rain as the generating parent, and to be, during the performance of the Intichiuma ceremonies, poured on the ground from the veins of the totem members, to increase the production of the totem germs¹.

These Intichiuma ceremonies are now held by each totem clan separately, and the exact time when they are to be held is fixed by the Alatunga or totem headman, and as they are connected with the breeding of the animal totems and the flowering of the totem plants, they are generally held at the close of the rainy and the beginning of the dry seasons which divide the year into two parts². And doubtless before the days when totems were known, these ceremonies, answering to the Indian and Persian New Year's sacrifices to the god of the magic rain-wand, called Prastara in India, and Baresma by the Zends, took place at the beginning of the tribal year.

The picture of the birth history of the Australian races, drawn from these conclusions, shows us that the first stage

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. vi. Intichiuma Ceremonies, pp. 179, 207, chap. x. Traditions as to Alcheringa Ancestors, p. 393; *Northern Tribes of Central Australia*, chap. vii. Australia Peculiar Native Customs, Food Restrictions, pp. 467, 468.

² *Ibid.*, *Native Tribes of Central Australia*, chap. vi. Intichiuma Ceremonies, pp. 169, 170.

in the separate existence of each group was that of the assignment or occupation of a definite territory, within which were their birth-centres, whence they were supposed to pass from the spirit world into that of living men. In this new birth they were the children of the rain-cloud, and of the unseen being who filled it with birth-germs. Their first religious ceremony was that in which they prayed for rain during the two seasons of the year. In addition, those who first framed the nucleus of the code binding the tribe together found that this could only be done by the maintenance of strict discipline, and that the continuance of this was most effectually secured by keeping the children of both sexes under strict control, from the very first beginnings of their consciousness of independent existence, and by making obedience to the commands of their elders an inbred principle of duty by which all their conduct must be regulated. Under this system of binding all growing individuals in invisible chains which they could not conceive the possibility of breaking, the tribe was like the cognate Dravidian forest tribes of India, despotically ruled by the elder men and women, and though, according to the old Alcheringa traditions, the women carried the Nurtunja tribal sceptre-staff, just as the men did¹, it was to the former that the rule ultimately fell. The institution of initiation ceremonies, and of the tribal mysteries and ritual then revealed to the initiated, was the consummating act completing the formation of the code of the educational training of each member of the tribe, and they were apparently first adopted in order to make every one born in the tribe an accepted member of the community on their arrival at the age of puberty, after they had shown their fitness by passing the series of tests imposed on each candidate.

The first ceremony adopted for this purpose was appa-

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. xii. Peculiar Native Customs, p 457.

rently that of knocking out one or more teeth from each grown-up boy or girl, which is still preserved among the Eastern and South-eastern tribes, but has almost died out among those in the centre of the continent. It always took place after the *Entichiuma*, or rain-making ceremony, which originally began the year, and hence it was a yearly counting and marking of the young people of the tribe who had reached maturity¹.

It was when the increase in the number of the members of a tribe led to their dispersion that the system of groups, which was in fact very like swarms of young bees from the beehive, began, and it was as a means of distinguishing these groups from one another that the totem names and symbols were introduced. These latter were always of wood or stone, and in writing of them I have hitherto only noticed the wooden totem *Churinga*, proclaiming its possessor as a child of the tree and rain-cloud, but we must now pass to the stage in tribal history telling of the addition to the population of the country of a new race, who were not children of the tree, but of the rock or stone.

This new race was apparently that called in *Urabunna* tribal history the *Matthurie*, children of the brown or earth-snake, as distinguished from the cloud-born *Kurarawa*—that is to say, they were the descendants and re-incarnation of ancestors whose spirits dwelt in a stone. Thus the birth-history of these people is exactly parallel in its ideas of descent with those of the American Indians, who make *Tunkun*, the thunder stone-god, their totem ancestor, with those of the worshippers and children of *Cybele*, the cave (*cybele*) goddess of South-western Asia, whose image, at her most sacred shrine at Pessinus, was an aerolite. Also the wolf-descendants of *Deukalion*, the god of the wet (*δεῖω*) season, the flood-god, and *Pyrrha*, the fire-goddess, were born from the stones they threw behind them, the thunder-

¹ Spencer and Gillen, *Northern Tribes of Central Australia*, ch. xi. Initiation Ceremonies, p. 329; *Native Tribes of Central Australia*, chap. xii. Peculiar Native Customs, pp. 456—458.

stones they sent from heaven to earth. This stone-mother goddess was the Phœnician parent-god of Emesa, whose image was a black stone, and this was the original god worshipped in the Caaba black stone at Mecca. It was the black stone (*Niger Lapis*) over the grave of Romulus, the king of the wolf-born-race at Rome, and the stone covering the Mundus, or open pit on the Palatine, leading down to the Southern world of birth, into which the seeds of the national life crops were annually thrown on the days of the opening of the Mundus. Its variant form in Persia was the stone of Akhwan, the ass-god. It was the foundation-stone of the world, in the belief of the worshippers of the household fire, and the thunder-stone, the home of fire, whence it was kindled in the Northern lands, where the wooden fire-drill and socket of the South were not used, and on this stone their kings were crowned. At Anticyra, in Phocis, the statue of Artemis Dictynna, the goddess of the net (*δίκτυον*), whom I have shown to be an equivalent of Britomartis, the virgin (*martis*) cypress-tree, was a black stone.

The mother-goddess of the confederated Hellenic tribes was the white stone, the Omphalos, or navel of Delphi². This Omphalos or navel is, in Indian ritual and that of the worship of the altar-fire among all offerers of burnt-offerings on a built altar, the centre of the altar, which represents, like the Delphi Omphalos, the centre of the earth, and the navel of the mother from whom life was born. It was there that, according to Rigveda iii. 29, 4, the sacred fire, Jāta-vedas, which knows the secrets of birth (*Jāta*), was put in the place of the mother-mountain Idā, a variant form of Cybele, the goddess of the mountain cave. And this statement practically tells us that the worship of the altar-fire of the race who first reckoned time by the months of gestation in the thirteen-months year and in the cycle-

² Frazer, *Pausanias*, x. 16. 2, 36, 3, vol. i. pp. 522, 556, v. 314, 315, 318; Warde Fowler, *The Roman Festivals*, Mensis Sextilis, pp. 211, 212.

year of three years, divided into three periods each of ten stellar gestation months, succeeded that of the cave-goddess, Idā, whose symbol was the black fire-stone, and who, among the races descended from the stone, first consecrated the navel as the birth-place of life, by making it the birth-place of their parent-creating god of the altar-fire, and of all his offspring who worship the national fire.

But when we turn from the history of navel worship, as told in the consecration of the altar-fire, to that told as the universally-distributed belief of all Australian tribes as to the mystery of birth, we find quite a new light thrown on the wider meaning of this creed; for they all believe that the navel is the real mother of life to all the earth-born re-incarnations of their spirit-ancestors, and have no conception of the belief that children are pro-created by the sexual union of their father and mother, a doctrine inculcated by the cattle-worshippers, who measured time by the months of gestation, and found by actual experience that they could breed after ten lunar months of gestation from their herds by coupling males and females together¹. In their belief each child, when conceived, enters its mother-womb through the navel from the birth-centre in which it has dwelt in its intervals of purely spirit-life, and this is the belief proclaimed in the story of the birth of Karna, the ass-god, of the thirteen-months year in the Mahābhārata, which says that his mother conceived him as a virgin, being impregnated by the sun-god Surya, who touched her navel². It is also that taught in the story of the Buddha's conception, which took place when he, as the rain-cloud god Ganisha, the bearer of the ancestral spirit re-incarnated in the child when conceived, entered his mother's womb at his conception. Hence to these people the idea underlying the eating of the rice totem in the early New Year's sacrament of the Pleiades

¹ Spencer and Gillen, *Northern Tribes of Central Australia*, chap. xi pp. 330, 331, chap. xxi. Customs at Childbirth, p. 606.

² Mahābhārata Vana (*Kundalaharana*) Parva, cccvi. p. 905.

year is totally absent from their minds, for they do not believe in the possibility of life being engendered by eating; and consequently the Urabunna, and the great majority of the other tribes in Australia, do not eat their totems, which they believe it their duty to protect, but the Arunta think themselves obliged to eat a small portion of it at the Intichiuma rain-making festivals of the New Year, as they believe it contains a portion of the spirit of the deceased ancestor who originally founded the race by entering their first mother's navel, and that its consumption will increase the totem seed¹. This belief perhaps originated among the members of the grass-seed totem, who, like the parent Urabunna snakes, were eaters of grass, and made the grass-seed their distinctive food, and who became in India the children of the rice-plant, which was originally a wild grass. And the belief that the totem contained a portion of the tribal soul continued to be that prevailing among the children of the fire-stone, who made animals their totem, and who added the belief in the generative efficacy of blood to that which made the rain brought by the thunder-bird the parent of life.

It was for the purpose of procuring the pouring out of blood as a national begetting god that animal totems were slain at the New Year Intichiuma ceremonies, and there the flesh was eaten by the Aruntas, while the blood was poured on the ground, as in the Semitic sacrifices, and those of the Indian Takkas and the other makers of sacrificial pits, in which the blood was collected; and this custom was continued at all annual animal sacrifices, at which those who were present ate of the flesh of the animals offered. The custom began at the beginning of the worship of the household and national fire, when, as among the Indian Dravidian Mal Paharias, the blood of the goats or fowls sacrificed is poured out at the foot of the central

¹ Spencer and Gillen, *Northern Tribes of Central Australia*, chap. ii. Social Organisation, p. 73, chap. ii. Totems, p. 149; *Native Tribes of Central Australia*, chap. vi. Intichiuma Ceremonies, pp. 167—169.

housepole¹; and it introduced the custom of blood offerings, which developed into circumcision, a rite introduced by the worshippers of the tribal fire-stick, first among the Arunta and Ilperra tribes and their allies, who have divided each of the two original Urabunna tribes, one descended from the green and the other from the brown snake, into two, and introduced individual marriage, with the rule that a man can only be legally married to a woman who belongs to the other section of the two original classes than that of which he is a member, and with other restrictions arising out of the further division into eight of the four classes made out of the original two. But before these divisions had been made, the advent of the sons of the fire-stone, and their union with the children of the tree and cloud-bird, was first marked by the institution of the tribal-fire, which, as we see from the ritual of the Greek Thesmophoria and Chalkeia festivals, had become the village fire, lighted on the first of November, in the age when the Great Bear was worshipped as the seven pig-stars, driven by the Pole Star sow. This tribal-fire, of the fire-goddess Hestia, or Vesta, was to the sons of the fire-stone a bond of union similar to that of the village grove to the children of the forest-tree, and hence the village fire-hearth and the village grove were both placed together in the consecrated Temenos, or God's acre, in the centre of the village, and all who became members of the community had to be affiliated to the village fire as well as to the village tree. It was by circumcision with the fire-stick that this initiating right of membership of the sons of the tribal-fire was given to all the young men of the tribe when they had reached the age fixed for their reception by tribal law².

¹ Risley, *Tribes and Castes of Bengal*, Mal Paharias, vol. ii. p. 71.

² Spencer and Gillen, *Native Tribes of Central Australia*, chap. vii. Initiation Ceremonies, p. 223, chap. x. Traditions in the Alcheringa Ancestors, pp. 394—398; *Northern Tribes of Central Australia*, chap. xi. Initiation Ceremonies, pp. 332—334.

In order to learn the very important historical lessons taught by the circumcision ritual we must first learn the traditional history of its introduction as a rite of tribal initiation. At present almost all Australian youths are circumcised with a stone-knife, said to be introduced into the national ritual by the Ullakuppera, sons of the little hawk totem, who substituted it for the fire-stick previously used; and it was these same children of the hawk who, for purposes of individual marriage, made the two original Arunta classes into four, and who also induced the Urabunna tribes and others who did not imitate the Arunta by adopting individual marriages, to make circumcision one of the compulsory rules of tribal initiation¹.

The statement that the sons of the little hawk introduced circumcision exactly coincides with the history of the rite which, according to Herodotus ii. 109, originated in Colchis. Those who introduced it were fire-worshippers, whose first parent-bird was Karskipta, the hawk, the first form assumed by Zarathustra, when born from the wild cypress-tree. This was the Greek hawk (κίρκος) mother, Kirke, sister of Aeetes, king of Colchis, and the Northern goddess-hawk mother, Freya, who, according to the Edda, was brought northward from Asia Minor. It became the vulture-god of the Arabians, and the Egyptian hawk-mother, Hathor, whose son was the hawk-headed Horus; and in India it was Adrikā, the rock-hawk mother of the first-born Chirus, children of the bird (*chir*), and the river eel. In short, the hawk was the mother-bird of all the sun-worshipping races who had first worshipped the fire-god as the aerolite black stone, and who used the shadow-casting stone pillar as the symbol of their sun-god Rā. It was by the cattle-herding races, worshippers of the stone-pillar-god Rā, that circumcision, which was never practised by any nation north of the valley of the

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. vii. Initiation Ceremonies, p. 223, chap. x. Traditions in the Alcheringa Ancestors, pp. 394—398; *Northern Tribes of Central Australia*, chap. xi. Initiation Ceremonies, pp. 332—334.

Don, in Southern Russia, was taken southward, and it was made a rite of tribal initiation, as we are told in the most graphic story of its introduction among the Jews, telling of the circumcision of Gershon, the first-born son of Moses or Masu, the Semitic teacher and leader, who is in Akkadian history Masu, the hero who led the seven stars called Lu-Masi, or sheep of the hero, who were in this story the stars of the heavenly wain¹, the Great Bear, by which Marduk ruled the year. He, like the other fathers of the sons of the rivers, was carried as a babe down the mother-river in a reed-ark, the symbol of the crescent-moon, which became in the sacrificial ritual of the slayers of animals and the offerers of blood the crescent-shaped stone-knife. As the god ruling the measurement of time, he married the Arabian Zipporah, meaning the little bird, the sun-hawk, and when he was about to be slain as the year-god at the end of his year, his bird-wife took his eldest son, and offered him as a sacrifice according to Semitic rites, instead of his father, but substituted circumcision for his death, performing the operation with a flint-knife. She then told her husband that he had now become a khathan, which, as Dr. Cheyne shows, means in Arabic one newly-admitted as a member of her family. Khatana means both to provide a wedding feast and to circumcise, circumcision performed by the Arabians at puberty being a preliminary to marriage².

Hence the story means that the year-bird, the sun-hawk, had, on the death of the old year-god, been re-wedded to him, when on his resurrection from the death symbolised by circumcision, he became the husband of the mother-goddess of the year, and we shall see presently that this interpretation coincides with the connection between marriage and circumcision marked in the Arunta ritual.

This rite of circumcising with the stone-knife of the neolithic age, thus introduced as a ceremony, accompanying

¹ Sayce, *Hibbert Lectures for 1887*, lect. i. pp. 46—49.

² Ex. iv. 25, 26; Cheyne, Circumcision, *Encyc. Brit.* ninth edition, vol. v. p. 790.

initiation into the ritual of the Australian tribes, was a similarly essential part of the ritual of the Arabian and Egyptian worshippers of the stone pillar, the Arabian Bœtyl, the Hebrew Bethel, the Egyptian sacred obelisk symbol of Amen-Rā, the hidden Rā. It was practised, as Herodotus tells us, by the Colchians, the Syrians, the Phœnicians, the Egyptians, and the Æthiopians¹, which last term includes all the Bantu or Kaffir cattle-herding tribes scattered over Africa, who still practise the rite. It is, in short, a custom originating on the shores of the Black Sea, which became a national rite of initiation among almost all the people of South Asia², including the Arabs, who called themselves the sons of the sun-hawk, the mother-bird of the Egyptian children of the hawk-headed Horus. And this custom is maintained to the present day by all the African cattle-herding races descending from them, and who, like the Kaffirs, say that they are the children of the rivers and the river-reed, personified in the father-god Uthlunga, meaning the reed³.

Circumcision is also practised in Polynesia by the Papuans of New Guinea, the New Caledonians, and the people of the New Hebrides, the Maories of New Zealand, the Taheitans and Tongu Islanders, by the Tiamas and Manaos, on the Amazon in South America, and by the Maya and Nahuatl tribes in Mexico⁴, who introduced there the thirteen-months year of the Semitic children of Jacob, and the ritual of the human cannibal sacrifices offered in temples built on mounds similar to the Egyptian pyramids, which I have described (Chapter VIII., Sect. B), and which correspond in pattern to those in which similar sacrifices were offered in Polynesia.

It is in India, whence it must be remembered that the circumcised Phœnicians, who inherited the maritime commerce

¹ Herod. ii. 36, 104.

² The Philistines on the coasts of Palestine were uncircumcised.

³ Max Muller, *Introduction to the Science of Religion*, lect. i. p. 60; lect. ii. p. 119, note 1.

⁴ Cheyne, Circumcision, *Encyc. Brit.* vol. v. ninth edition, p. 790; Burton, *Arabian Nights*, vol. ix. p. 307, note 2, p. 309.

of the people called Tursena Tursha and Tyrhenians, came, that we apparently find a link missing in the chain that connects the circumcised races of South-western Asia with the Australian little hawk-men, the Polynesian users of the rite, and those who have adopted it in Mexico, together with the Semitic reckoning of the year, their temples built on artificial mounds, and their human sacrifices. The only Hindu castes, as far as I can find, who practised it are the Kallans of Madura¹; but all the Indian Mussulmans are circumcised, and I am certain that by far the greater number of those who have practically adopted the creed as whole tribes were originally Hindu Monotheists, like the Kabir-puntis and the Sihks, and that in changing their religion they merely made Mahomet their prophet instead of Kabir; and if, as Kabir monotheists they belonged, like the Rajput Punjābi Mahommedans on the Ravi², to a caste of the Chiroo sons of the hawk who traced their descent from the barley growers of Asia Minor, in which circumcision was a rite of initiation, their use of circumcision would be an additional reason for their conversion. The subject in this point of view is one which deserves close inquiry.

The female form of the rite, the mutilation of the Clitoris, which Dr. Cheyne shows is commonly practised in Arabia and Egypt, and in many parts of Africa³, is also performed on the women of the Arunta Ilpiira and kindred tribes in Australia as an initiation rite, and it is one of those introduced in connection with marriage⁴.

The ceremony of circumcision is always accompanied, in the ritual of each of the Australian tribes who practised it, with the initiation of the youth circumcised as a member admitted to the rites of those united by the tribal-fire, and before the circumcision takes place, a lighted fire-

¹ Thurston, *Deformity and Mutilation*, Madras Museum Bulletin, vol. iv. no. 3, p. 191.

² Forlong, *Faiths of Man*, vol. iii. Rajputs, pp. 172—174.

³ Cheyne, Circumcision, *Encyc. Brit.* vol. v. ninth edition, p. 791.

⁴ Spencer and Gillen, *Native Tribes of Central Australia*, chap. iii. Ceremonies Connected with Marriage, pp. 92—95.

stick is given him by the woman who is the mother of the girl assigned to him as his wife, who tells him always to keep it alight, and to hold fast to his own fire, that is to have nothing to do with any woman not belonging to the group assigned to him in marriage¹.

This ceremony was followed by that of sub-incision, called Ariltha, which also formed part of the initiation proceedings, and was introduced after circumcision by the Achilpa, or wild-cat tribe, and it thus supplies another chapter in the tribal records of the past. When these Achilpa, who also with the dog-tribe introduced cannibalism, which is still practised by a few tribes, added the sub-incision rite to the tribal ritual, they also introduced a new pole called the Kenaua, which is always erected when Ariltha is performed, and during the celebration of the Engwura festival, which they instituted, at which all the young men are initiated into the final tribal secrets which they have not learnt at the circumcision initiation ceremonies, and are painted with the symbols of their respective totems.

This pole, which they carry with them on their tribal movements, is always put up at their halting-places, and made to lean in the direction to which they purpose to travel. When wanted for a public ceremony or march, it must be cut down and brought into camp without being allowed to touch the ground before it is ended. When set up it must be completely smeared over with the blood of the tribesmen, and when used at an Engwura it must be decked with the various ornaments worn on the head of a man decorated as a member of a totem².

The Ariltha ceremony of sub-incision is still practised on the shores of the Black Sea, where circumcision originated, as I know from information obtained from

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. vii. pp. 263, 269, chap. ix. Initiation Ceremonies, pp. 369, 370, 376, chap. x. Traditions as to Alcheinga Ancestorship, pp. 402, 410, chap. xii. Peculiar Native Customs, Cannibalism, pp. 473, 474, chap. xix. Clothing, Weapons, Implements, Kenaua, p. 629.

² 1 Kings xviii. 28.

residents that it is a custom of some of the sects of Southern Russia. The rite which, like that of circumcision, has no connection with sexual procreation, is a blood-offering similar to the pouring-out of blood taken from the veins of the sacrificer on the earth at the Intichiuma ceremony, and the anointment of the Kenaua pole with similarly-shed blood, and they all form samples of the propitiatory sacrifices of blood common among the priests of Baal¹, who at the rain-sacrifice, at which they contended with Elijah, cut themselves with knives and lances. These personal offerings of blood were introduced among the circumcising Maya and Nahuatl, the Aztecs of Mexico, in the offerings of blood from the ear, made once each year at the fire-festival, and that of the god of flowers, Xochilhuatl, that is to say, at the New Year's festival, when loaves of bread called Xonecuilli were eaten, resembling in shape the Seven Stars of the Great Bear², and these rites forming part of the ritual of the offerers of human sacrifices, were like those of the human sacrificing votaries on the Black Sea, of the Tauric Chersonesus of Artemis, the Great Bear goddess under the special protection of the Great Bear gods. The box made to receive the blood offered at this festival is now at the Royal Ethnographical Museum at Berlin, and on its top is an image of a scorpion, whose tail ends in a tecpatl or flint knife that was used for circumcision, and Sahagun, Book VII., Chapter IV., says that the Scorpion constellation is that of the Great Bear, called Citlalcototl, the star scorpion. This identification of the scorpion constellation with the Great Bear is paralleled in the Egyptian astronomical history of the birth of the hawk-headed Horus, begotten by Osiris on Isis, when she hovered as a bird, the sun-hawk over his reviving corpse, which had been brought back from the parent-cypress tree at Byblos, in which it

¹ 1 Kings xviii. 28.

² Sahagun, book vii. chap. iii.; Nuttall, *A Penitential Rite of the Ancients*, Mexican Peabody Museum, Archaeological Papers, vol. 1. no. 7, pp. 16, 17.

had been imprisoned after being cut into seventy-two pieces, the seventy-two-day weeks of the year of Set. At the conception of Horus it was cut into fourteen pieces, the half-months of the thirteen-months year. Isis, after her conception, went under the charge of Thoth, the moon-god who ruled this lunar year to the Papyrus swamps of Pesui or Persui, the city of the two sandals of Set¹, being guarded by seven scorpions, who as the symbols of the Great Bear god with the flint circumcising knife were the guardian stars of the hawk-headed Horus, who introduced circumcision into Egypt.

That these blood offerings were made to the god of the Great Bear is also proved by the engraving on a blood box attached to the statue of the Great Bear Leopard god, Tezcatlipoca, called Xonecuiltzen, or the lame lord of the Great Bear, called Xonecuilli, the lame star in the Nathuatl tongue. In this the two gods, Tezcatlipoca and the god of the Little Bear, are represented as piercing their ears, and one of the figures has the right and the other the left foot missing²; so that they are both one-footed, Pole-Star gods like the Australian one-footed Pole Star god, Turunbulun, who protected the Miai Miai the Pleiades from the attacks of Berri-berri Orion ruling the year of the Great Bear arrow, when they took refuge in the mother-tree as parroquets³; and from this story it seems probable that the one-footed Turunbulun is like his Mexican counterpart, the Great Bear, which must have been deified in Australian chronological astronomy with the year in which Orion chased the Pleiades.

It was apparently with the worship of the god of the thirteen-months year, protected by the Great Bear Scorpion with the flint knife, that the deification of the cat-gods who drew the car of the hawk-goddess, Freya, was intro-

¹ Budge, *Egyptian Magic*, chap. iv. Magical Pictures, p. 130, note 2.

² Nuttall, *A Penitential Rite of the Ancient Mexicans*, Peabody Museum, Anthropological Papers, vol. 1. no. 7, pp. 19, 20, 24, 25.

³ Elie Reclus, *Le Primitif d'Australie*, pp. 304, 305, 320.

duced into Egypt, and these sacred cats, the parents of the Achilpa children of the wild cat, also in Australia introduced the radical tribal changes accompanying the flint-ritual of the blood-offering of circumcision, its sequent rite of sub-incision and the adoption of individual marriage.

It was they also who, with the children of the wild dog, the dog Sirius, of Orion, introduced cannibalism, which still survives among the Australian Luritcha, who sometimes feed weak children on the flesh of healthy ones¹. The eating of the victim with the accompanying draughts of its blood, described by Herodotus iv. 64, as the common treatment of prisoners of war among the Scythians, and the devouring of their hearts, described in Northern Saga stories, doubtless formed a part of the early human as it did of the later animal sacrifices, and it formed part of the ritual in all countries where blood sacrifices were introduced, including those of the Indian Pishācha, or flesh-eaters (*pish*), the Dard ancestors of the Jats and Chiroos (Chapter V, Sect. A), who are said by their descendants, the Dards and Kaffirs of Dardistan and Kaffiristan, to have eaten human flesh, and some of whom probably, like the Birhoros of Chutia-Nagpur, used to eat their relatives when dead, and only gave up the custom within the memory of those still living. It has survived to the present day among the circumcising Polynesians, and the Aztec Nahuatl also ate the national victims slain as dying year-gods.

The ritual of the Kenaua or sacred pole of the Achilpa, sons of the wild cat, who added it as a special pole to the ritual of the worshippers of the Nurtunja, or pole of the Nanja birth-tree, also furnishes valuable historical evidence, as it agrees in several of its rules with those accompanying the worship of other special poles among the children of the fire-stone. The rule that the Kenaua should always

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. xii. Peculiar Native Customs, Cannibalism, pp. 473—475.

accompany and precede the tribe on march, and that it should be set up at their halting places, so as to point in the direction in which they were going on their next march, equates this pole with the tribal pole of the North American Indians which has now become their fire-stick, made of the two parent fire-producing trees, the ash tree of the Edda men of the Bronze age, and the cotton-wood tree of the Indian Ashvins, under which human victims were slain at the Indian Meriah sacrifices, for this pole and the tent in which it is housed is always so set up as to point in the direction in which the tribe is about to march¹. It is also paralleled in the Hebrew history of the sons of Shem, the Name of God, the parent of the people, who, like the totem races of the North and of Australia, looked upon the name as the embodiment into words of the national and personal soul of life, which must always be carefully guarded from enemies by secrecy. His grandson, the son of Arpachsad, or Arpa-chasad, the Armenian land (*arpa*) of the conquerors (*kasidi*), was Shelah, the spear², the leader of the people as they advanced Southward; and he is in 1 Chronicles ii. 21, 23, the father of the weavers' sons of the Pleiades' web of time, and of the potter sons of the revolving potter's wheel, made in Egyptian historical mythology to revolve by the architect-god Khnum, the star Canopus, and by the ape-god of the North, Ptah, the opener, the Egyptian form of the Hebrew Japhet, with the same meaning.

The nearest American analogue to the Kenaua specially-cut spear of the Achilpa is that cut by the Dakota, or joined Indians, for their swinging festival, in which the devotees who take part in it swing on hooks attached by ropes to the pole, and inserted in their flesh. It thus is one of the blood sacrifices which succeeded those originally offered when the idea of offering the sacrifice as a means

¹ Doisey, *The Study of the Siowan Cults*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. pp. 390—413.

² Gen. x. 21.

of infusing generating blood into the earth was succeeded by that which made the shedding of blood and the self-infliction of tortures part of an educational discipline for eradicating sinful propensities. Also with these is allied the Kurum almond-tree pole, worshipped by the Indian Oraons and Kharwars.

Both these latter trees must be specially sought in the forest, and cut down by fasting searchers. The Dakota tree must, like the Achilpa Kenaua, be carefully treated; after being cut neither are allowed to touch the ground before they are set up in the ceremonial camp; the Dakota tree being brought on a special litter of sticks, and, as in the case of the Jewish ark, only its special attendants are allowed to touch it, and the final stroke which cuts it down must be given by a selected young virgin¹. The Dakota festival takes place at the end of June or the beginning of July, and it and the worship of the Oraon and Kharwar Kurum tree, which is held, like the marriage of the Celtic sun-god Lug, in July—August, belong to the series of festivals beginning the national year, after the sun has turned back from North to South, at the summer solstice. The Oraon festival is that of the barley-growers, at which the daughters of the headmen of the village in which the dance is held offer barley which they have themselves grown in river-sand, to the Kurum almond-tree, which is as reverentially treated and worshipped as the Dakota and Achilpa ceremonially-cut pole. This almond-pole certainly bears a remarkable likeness to the sacred almond-tree of the Hebrews, for the ceremonial placing in the ark of Aaron's almond-rod which budded, proves the worship by the circumcised Hebrew race, who, like the Indian Oraons, reverence the ass, of the branches cut, like the Oraon Kurum-pole, from this national tree. It is apparently a

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. xix. Clothing, Weapons, Implements, &c., The Kenaua, p. 619; Dorsey, *The Study of the Siowan Cults*, Smithsonian Institution, Publications of the Bureau of Ethnology, vol. xi. sect. 141, 197, 202, pp. 450, 464, 465.

ceremonial worship of this tree which is referred to in the account in Genesis of the national religious reformation introduced by Jacob at Luz, the place of the almond-tree (*Luz*)¹, when he made it the Bethel, or place of the pillar-house (*beth*) of God, by substituting the almond-tree Asherah, or wooden pole, for the previous god of stone, and thus destroyed, as he is said to have done in Genesis, the gods of the earlier worship, by these pillar-tree symbols of the divinity which were obliterated from the national ritual by Gideon, when he cut down the Asherah, and made the Ephod the symbol of the speaking-god, who declares his will to his children, and inspires his accredited agent, attired in this holy garment, symbolising the divine presence surrounding and instructing him. And this teaching-priest became the Indian Prashastri, the Zend Frashastri, the Buddha and Zarasthustra of Indian religious history, who pointed out to their disciples the road to religious perfection. This worship of the almond-tree still survives among the Jews, who carry its branches at certain feasts to the synagogue as those of the national parent-tree².

The history of the various tribes in Australia is no less clearly told in their burial customs than in their initiation ceremonies and laws relating to sexual union. The earliest form of burial succeeding that which threw out corpses to be eaten by birds and animals was undoubtedly that which prevails among the northern central tribes, where burial in trees, corresponding to the Oraon custom of placing the bones in a tree, invariably precedes burial in the earth; and in the Arunta tribe, where the body is buried in the earth immediately after death, twigs are scattered over the grave as a reminiscence of the custom of tree-burial³. Among the tribes in which tree-burial precedes burial in the earth an interval sometimes amounting to two years takes place,

¹ Numbers xvii. 5—11; Gen. xxxv. 1—8.

² Burton, *Arabian Nights*, Story of Haykur the Sage, vol. xii. p. 4, note 5.

³ Spencer and Gillen, *Northern Tribes of Central Australia*, chap. xvii. Customs relating to Burial and Mourning, pp. 506, 515, 548—554.

but the sequence of the ceremonies is perfectly analogous to the Oraon funeral ritual, which buries all the dead of the previous year in December—January, keeping their bones in trees, or in pots buried near the house, till the annual funeral takes place. Some tribes, such as the Mara Anula and Binbinga, eat the flesh of their dead before they place the bones in trees, and in the final ceremony they put the bones in a hollow wooden-log, on which the totem of the deceased is painted, and finally leave it in a tree over a waterhole, where it remains till the log-coffin rots, and the bones are carried away down the stream.

The Arunta, who do not precede burial in the earth by tree-burial, bury the body in the contracted position in which skeletons are found in European and Asiatic neolithic tombs, but place no food, or any of its former possessions, in the tomb with the body. The grave is a low mound, with a depression on the side facing the direction of the deceased's site of Alcheringa birth-relics, where its double, the Egyptian Ka, called the Arumburinga, still resides as a member of the group of spirit-souls of his totem, called Iruntarinia, who haunt the birth region marked generally by a Nanja or birth-tree. It is to them that the deceased's spirit, called Ulthana, joins itself, and with them it remains till it again seeks re-incarnation in the world of animal life¹.

These ceremonies show conclusively that in the original creed of all the Australian people, the spirit or inmost ruling will, which alone makes all animate beings live, was an emanation from heaven brought to earth by the rain-god, either as the god of the rain-cloud, the parent of all the dead with wooden churinga or totem symbols, or as the fire-bringing thunder-god of the sons of the stone churinga, who sent the seed of life to earth in an aerolite or fire-stone. These spirits dwell on earth

¹ Spencer and Gillen, *Native Tribes of Central Australia*, chap. xiv. Customs relating to Burial and Mourning, pp. 497, 498, 506, chap. xv. The Iruntarinia and Arumburinga or Spirit Individuals, pp. 512—515.

during their appointed season, and at its end return to the spirit-world, whence, according to the Australian belief, they again re-incorporated themselves as members of the tribe to which they first belonged, or rejoined their totem mates on earth without maintaining any totem relationship with the parent who begot them. These variations are all merely local variants of the original creed still surviving in India, that all life in plants, animals, human beings, and changing stones is identical, that it comes to earth from the spirit-world of heaven, and that the form it first assumes, and that to which it returns, is determined solely by the ruling will which creates living souls, or emanations of itself, determines their successive phases of existence by laws regulating the sequence of all organic and climatic changes throughout the entire universe which is maintained by their never ceasing and all-pervading action.

Also the Arunta system proves, as it seems to me beyond all possibility of doubt, that the contracted position of the corpse, with its knees touching the chin, which is that of an infant embryo, indicates in the form of a parable a belief in its future re-birth, similar to that which I have shown in Chapter III., Section G, is inculcated in the bath of regeneration taken by each neophyte before his admission as a partaker of the Hindu Soma sacrament of barley and water, the seeds of life of the sons of the barley totems. And they also teach us that the doctrine of totem birth is merely a symbolic form of the original group distinction defined by names, in which special divine power was supposed to reside, as the distinctive sign-marks of each person uttered by the creating ruling will, and spoken as the commands of the God whose attributes were drawn to a focus in the name under which they were revealed to men. The totem names were facets, whence the light irradiated from the diamond of truth which spread it through the world. The career of this composite Australian race, formed by the

union of the southern children of the tree with the northern sons of the fire impregnated rock, which I have traced in their varying customs, institutions, and ritual from the first formation of tribal life, can also be shown to coincide with the eras traced by the stellar reckoning of time, for we have seen that at a very early stage of their development their year was measured by the Pleiades, who, with their Queen, the Star Aldebarān, were dragged round the sky by Canopus, transformed from a tree-grub into a giant star, and who is worshipped by the Euahlayi tribe as the Mad Star Womba, who is followed round the sky by his lovers the other stars¹. To this original year the immigrants from the north added that of Orion, who as Berri-berri, pursues the Pleiades round the sky, who are saved by the one-legged Turun-bulun, who seems to be the Polar god of the Great Bear.

Also the whole of the history disclosed in the ritual and institutions of these wandering races who are not tillers of the soil, teaches us that they who believed that the generation of new lives was caused by the entry of the newly-born child as a birth embryo into the mother's navel, a doctrine taught them by their birth traditions as sons of the water-snake, had not yet, as pastoral tribes, learnt from the tendance of their cattle the laws of sexual birth ruled by ten lunar-months of gestation. The Australian theory of the navel birth is reproduced in the primitive creeds of all the descendants of the mother-tree, who proclaimed their belief that the seed of life entered the mother's womb through the navel in the Indian story of the conception of Karna, the year-god begotten by the sun-god touching the navel of his mother, Prithi, in the story of the birth of the Buddha, begotten when the cloud-god Gan-isha entered his mother's side, and in their numerous variant forms. This doctrine, which was superseded as the dominant creed explaining the generation of life by that introduced by the pastoral races of the three-years cycle-year of Chapter IV.,

¹ Langloh Parker, *The Euahlayi Tribe*, p. 97.

ascribing birth to the seed of the male, when sexually united with the female, still survived in the widely distributed belief of the framers of the ritual of the Indian offerers of burnt-sacrifices, who placed the sacred Jāta-vedas fire, knowing the secrets of birth, in the centre navel of the altar. This life-engendering fire was that believed to reside in the central national altar of all the races who, like the Greeks, called the central Omphalos, or navel of Delphi, their mother birth-place. This was in the Zend theology the Hāvani, or sacred central mortar containing the seed of Haoma, the creating sap of the mother-tree round which in Yashna, i. 9, 10¹, the five annual festivals, and the thirty-three lords of the ritual order, the thirty-three days of the eleven months of the sacred Zend-year were said to revolve. This navel birth-place was, in Indian national tradition, that guarded by the central Nanja-tree of the centre kingdom of Jambu-dwipa, the land of the mother Jambu-tree (*Eugenia jambolana*), under which the infant Buddha sat when he presided over the ploughing festival, beginning his first year as the sun-god, born as the sun-physician.

Also these primitive birth-beliefs can be traced in the history of the Heavenly Twins, who are shown throughout this book to have played such a leading part in the national history of so many nations. They first appear in the Rig-veda x. 17, as the twin-children of Saranyu, the hastening (*sarani*) Goddess, the mother of revolving time, and of Vivasvan, the two lights of morning and evening. They are called Ushāsā-naktā, dawn and night, the two daily gloamings. When they passed from this form of existence as disembodied drawers of the car of time, they became embodied as the twin-gods, givers of fertility, and the divine physician-stars Gemini, the hands of the ruling alligator constellation, who also sent droughts and diseases.

They also became in many mythologies the heavenly horsemen and warriors, ruling as the Indian Ashvins and

¹ Mill, *Zendavesta*, part iii. Yashna, i. 9, 10, Sacred Books of the East, vol. xxxi. pp. 198, 199.

the Mexican twins, the annual measurement of time. As the Mexican twins they were heaven-born, like their Indian prototypes, the sons of the sun-god, and of Kochinaki, the yellow virgin daughter of the Pleiades mother, while a double parentage from heaven and earth is assigned to the Greek Twins, Castor and Poludeukes; the first of whom was mortal, and the second immortal. In the descent of the latter, the much-raining Poludeukes, we find the early belief in the creation of souls in the central mother-tree, the navel of the world, by the heaven-sent rain reproduced, while the sexless mortal twin Castor belongs to the age of bee-worship of the three-years cycle-year of the pastoral races, when life was thought to be generated by the bisexual-bee, and brought into earthly existence by ten stellar months of gestation. They were the children of Leda, the incense-tree-mother, worshipped as a tree-trunk. Castor, the mortal twin, was the son of Tyndareus, the hammer (*tud*) god, the heavenly smith, father of the pastoral races, sons of the Great Bear, and Zeus, god of heaven, was the father of Poludeukes. They who were originally thought to be brought to earth by the rain were called Dioskouroi, a name equivalent to that of Bana ba Tilo, children of heaven, given to twins by the Baronga of Delagoa Bay, in South Africa¹. These beliefs also survive in the various laws and customs as to the birth of twins found all over the world. A large number of the African tribes belonging to the races succeeding the Hottentots and Bushmen regard twin-births as uncanny and abnormal, and, like the Australian aborigines, kill both twins². Other African tribes, like the Esse-qui-bo Indians of British Guiana, look upon one of the twins as of mortal sexual birth, and keep it alive; while they slay the other corresponding to the Greek Poludeukes, as the child

¹ *The Cult of the Heavenly Twins*, J. Rendall Harris, Clare Coll., Cambridge, chap. iii. p. 27, note 1.

² *Ibid.*, chap. ii. pp. 10—15; Spencer and Gillen, *Native Tribes of Central Australia*, p. 52; *Of Northern Australia*, p. 609.

of a Kenaima, or spirit-monster of heaven¹. Others again, among whom the first belief in the mother-tree and its attendant creeds survives untarnished, welcome the arrival of twins as divine heaven-sent visitors, and some offer them monthly worship. The desire for twins is very strong among the Masai, who practise circumcision, and show other Semite affinities besides their reverence for twins. This is a special characteristic of the Semite race, who are shown to have begun their national career by the worship of their twin ancestors, who were first the heaven-sent twins, Esau, the hairy red man, and Jacob, the smooth, sons of the mother Rebekah, the rope (*rebekeh*) binding the corn-sheaf, and of Isaac, the laughing grain; and secondly, Zerah, the red twin of light (*Zerah*), and Perez, the cleft, born of Tamar, the date-palm-tree mother of the sons of the palm-tree, whose history as the Phœnician sons of this tree (*φοῖνιξ*), called in the Koran the Banu Hanifa, or righteous race, is given in Chapter VI., Sect. B.

The history of the Australian tribes also gives us a most graphic picture of the sternly despotic educational system of the forest races, who became in India the Dravidian founders of permanent villages, and enables us to realise the conquering force imparted to those who were thus brought up, which enabled them to become the first organisers of civilised life, who, when they became tillers of the soil and founders of permanent villages, placed the latter on the traditional birth-centres of the tribe, guarded by the forest Nanja-trees, which became the village grove. And it was their descendants who disseminated their village institutions, beliefs, and customs over all countries of the ancient civilised world.

¹ *The Cult of the Heavenly Twins*, J. Rendall Harris, Clare Coll., Cambridge, chap. i. pp. 4—6, note 3.

PRIMITIVE TRADITIONAL HISTORY.



CHAPTER I.

A. Beginnings of National Life.

THE continental peninsula which we call India is named in Sanskrit Bhārata-varsha, the land of the Bhāratas, the sons of the child-bearing (*bhri*) earth-mother, who were the predecessors of the Vedic Sanskrit-speaking immigrants. It is a vast country, with an area of about one and a half millions of square miles, containing wide plains watered by mighty rivers rising in forest-clad mountains. Its fertile soil, situated in a climate which does not burn its surface with the torrid heat of the unwatered deserts of Arabia, or drench it with the torrential rains of South-eastern Asia and the Equatorial Archipelago, has in the course of ages become the motherland of a blended population formed by the union of the black indigenous tribes of Australioid and Negritic origin with the yellow Mongolic Finns and Tartars, and the brown, reddish and white immigrants which have come thither from every region of Asia and Europe, all of whom have sought this fabled paradise of the South as the goal to which their wanderings were directed. It is the story of the colonisation and growth in civilisation of this country and of South-western and South-eastern Asia, which both received its earliest emigrants and supplied it with continuous streams of new settlers, that I propose to tell in these pages, in which the history of the emigrant swarms will be traced to Europe

and America. It will be based on that told by the people themselves which still survives in the tribal historical legends, symbols, ritual, and national customs which they have left behind them and which are still imbedded in the local life of their wide-spread descendants. These furnish indelible sign-marks by which we can trace the successive stages of the progress of those who left these tracks, for the guidance of future observers who follow their footsteps, as they passed from the state of wandering savages to that of strongly organised nations of civilised men. I will show in the course of the narrative the value of each of these factors as reliable guides to truthful conclusions, and hope to prove that they all combine to substitute a faithful and vivid picture of the actual historical drama of past time, in which the founders of Indian society were the first actors, for the shadowy and shifting mirage which has so frequently allured and disgusted many generations of inquirers, and has made myths and mythology a synonym for lying lunacy and for creeds based on senseless and brutal idolatrous polytheism.

As an initial protest against these conclusions, I would point out that those who thus condemn the primitive founders of civilisation as brutal and ignorant savages who left behind them as histories lying stories impregnated with supernatural events and telling of actors with supernatural powers, appear to forget that it is to these people that they owe the foundations of all our institutions, that it was they who first began to clear the woods, to till the fields, to organise village, provincial, national and tribal government, to institute local and maritime trade, to tame and tend cattle, to introduce manufactures and to organise the education and training of those children who were to hand down to future generations with continuous additional improvements the knowledge derived from their forefathers. It is impossible to believe that the men whose stubborn perseverance and wisdom is so deeply imprinted on the social fabric which they have left behind them could wilfully have left as a legacy to their

children a heritage of senseless beliefs, or that they would have added to their arduous work of pioneer toil the useless labour of concocting lying stories; nor would they, unless they had thought them to be scrupulously truthful, have claimed for them the sanctity of divine revelation which was reverently given to them in the infancy of national religions.

It is impossible to believe that these inspired histories could have been universally believed and revered by countless generations if they had not been thought to give a trustworthy summary of the history of human progress; and we shall see that the mistaken view of their untrustworthiness which has misled so many generations of inquirers is caused by misinterpretation and by treating the actors described as living human beings. They are all founded on the model of the original stories of the sequence of natural phenomena framed by the tribal elders for the instruction of the children first of the hunting-tribes and afterwards for those born in the first permanent villages. They told of the recurrence of the seasons, the annual phases of the growth of the crops, the ways of birds and beasts, and other similar local topics; and in these the winds, the rains, the stars, sun and moon, and all animate and inanimate objects were depicted as human beings, the meanings being explained to the children whose natural guardians the narrators were. But in order to understand them fully, to realise the organisation of the first primitive communities and the indelibility of the characteristic marks they have impressed on all subsequent generations of civilised men, it is necessary to enter into their modes of thought, understand their symbolisms, to see things as they saw them, and to know them thoroughly and the surroundings in which they lived. One most important line of evidence in this inquiry is that furnished by the ingrained conservatism of the human race, a characteristic which man shares with all other animals. Each species of the latter retains as a rule the habits first adopted by their ancestors in choosing the food they eat, their modes and

times of feeding, their lairs, whether appropriated or constructed by them, their sexual customs, and the combats and courting ceremonies accompanying the annual meetings of the sexes among birds and beasts, their migrations and countless similar unvarying sign-marks which have been handed down from generation to generation, and observed and stored in memory by hunters and their descendants from the days when men first began to chase animals for food. The only causes which have broken the chain of inherited animal customs have been those arising from differences of structure caused by developments of fresh breeds, by new environments caused by changes in their place of abode, and by their transfer from a wild to a tame state.

No one who has lived long among and been intimately associated with those human tribes which have in the course of ages only advanced a few stages in the path of upward progress can have failed to have been struck with their animal-like adherence to ancient customs and their hatred of innovation; and it is from the fidelity with which they have retained their ancestral usages that we can trace in India the history of the earliest ages when stone implements were made by the hunting-tribes, and of those in which the wandering hunters added the food supplied by crops grown by their women, to that hitherto obtained from wild forest fruits, roots, and slain animals.

It is in this latter stage that the wandering forest tribes of India still exist, each tribe occupying a certain area of forest which they look on as their home and where they make encampments each lasting for two or three years, till the virgin soil is exhausted and they are obliged to seek for another temporary residence. It is among these people that the first rudiments of national organisation have been found, for they have adopted the use of definite boundaries for their forest realms, and have all formed a series of rules of national observance which, like those associated with the tribal festivals of initiation and commemoration of the Aus-

tralian aborigines, bind each tribe together as a collective unit; and most tribes have, like the Korwas of Chutia Nagpur, a priest who makes their arrows, while among others the regular recurrence of national meetings and their rules of tribal organisation are arranged by the tribal elders who are now superintendents of the tribal priests.

It was one of these Australioid tribes in the forests of Southern India which first founded permanent villages, and the history of this great advance, which differentiated men from beasts by adding to their innate animal conservatism a desire for change to a progressively improving condition, is most graphically preserved for us in the customs still observed by the forest agricultural tribes of the present day, who continue to clear woodland tracts on which they place new permanent villages. These people, when they first fixed the site of their new home on sites believed to be the home of birth spirits, left, as they still do, a number of the forest trees standing as the undisturbed home of the forest-gods of life. Round this they cleared a circular ring of arable land, which they still worship as the guardian-snake of the community, a custom preserved by the Gonds who learnt it from their earliest tribe, the Marya or tree (*marom*) Gonds. Alongside of the central grove, the Sarna or holy grove of the Mundas, was the Akhra or national dancing-ground, and it was under its shade that the first houses made of tree branches stuck in the ground were placed. On the national dancing-ground the seasonal dancing festivals were held at the beginning of the changing seasons of the year, and it was there that the village children were begotten in the primitive age preceding the introduction of individual marriages.

In the early days before the village became the national unit, the tribal home was the province which had been the hunting-ground of the ancestors of the village makers. This territory, the Parha of the Mundas and the Taluk of North-western India, was distributed among a number of villages, all of which were looked on as offshoots of the central

village. The whole arrangement was exactly similar to that now frequently reproduced in India in the central village and the hamlets which have branched off from it, as in Greece the emigrant colonies branched off from the parent city.

One of the chief ties which bound the provincial community of associated villages together was the customary law regulating the union of the sexes. This forbade all sexual connection between the men and women of each village, and only allowed women to become the mothers of lawfully born children when these were begotten by men of other villages of the same province. Hence the women invited, as the Juangs and Bhuyas of Chutia Nagpur still do, the men of an adjoining village to join their seasonal dances, while the men of their village went to another for the same purpose, and hence the birthdays of all lawfully begotten children fell at the end of the birth-months following each festival, and the children were looked on as the offspring of the gods of life whose home was the village grove.

These children, whose only recognised parents were their mothers, were all brought up by the associated matrons and elders of the village where they were born, the male elders being looked on as the brothers of their mothers, a relationship the recollection of which still survives in the prominent place given in marriages and other family ceremonies in India to the maternal uncle who in these acts as a father. It was from this union of the men and women of each village in the education of the children that the rigid system of educational law arose which still survives among the Fijis and in the Melanesian and Caroline Islands of the Polynesian Archipelago, the Nairs of Madras, the Dravidian representatives of the first founders of villages, the Marya or tree (*marom*) Gonds, the Oraons of Chutia Nagpur, the Nagas of Assam and other cognate tribes. In all the villages of these races the young of both sexes are taken from the mothers as soon as they can dispense with her

care and lodged in special establishments provided for each sex. The male elders superintend the boys' house, called by the Oraons Dhumkuria or Boys' Hall, and the matrons that of the girls. Both sexes were thoroughly instructed in all they would have to do in after life, and especially in all branches of agriculture; and verbal lessons, which the pupils had to learn by rote from the words of the teacher, as the children in Indian Patshalas or village schools still do, were added to the practical teaching. These lessons were given in the form of stories embodying all the knowledge known to the teachers, and almost all of them taught the succession of the seasons and the annual variation of rainy and dry weather as affecting the village crops. In their stories, as previously stated, the heavenly senders of the rain, the stars, sun and moon which revolved round the Central Pole Star and marked the passage of time and other characters introduced in their dramatic narratives, were represented as human beings, but in none were the actors national rulers or leaders who had once lived as men and women. In the ideas of that age each individual was only a unit in the collective community on which all interest was centred, and this belief in the united village as the only object to be served or struggled for effectually prevented the birth or prevalence of that personal struggle for individual superiority which is the distinguishing mark of modern societies. Each man, woman and child was taught from their earliest youth that it was for the good of the province and the village that they were to work, and that each person must take up and carry through the duty assigned to him as one of the providers of food and other requirements of the united body of which he was a member. All property was in common and all produce had to be brought into the common stock of each village, so that all the inhabitants practically lived together like the dwellers in a national beehive ruled by the male and female guides who were chosen as ruling elders.

This system of national training developed the character

of the typical Indian ryot, whose original ancestors, the Dravidian sons of the mother-tree, spread themselves and their communal villages all over India from the South, and both men and villages, though greatly altered by the influx of later invaders, as we shall see in the sequel, still retain indelible marks of the tribal laws of their first birthplace, the southern forest. Even those who belong to castes in which the line of descent has been mixed with many foreign elements still retain for the most part the Dravidian attributes of persistent industry and almost indomitable obstinacy which makes them cling doggedly to their old institutions and customs, and who, even where these have been greatly altered by the influence of foreign immigrants, have still preserved in the revised caste-rules unexpunged traces of their earliest ancestral beliefs and rules of conduct. The division of the country into castes, in which the members will eat with their caste-fellows and no one else, dates its origin to the days of the primitive villages when all members of the community ate together and admitted to their common meals no one who was not accepted as one of the village family; and thus the first castes were those whose members were enrolled in the various provincial and village brotherhoods, and who might be made accepted members even if they had no previous ties of relationship with any of those who were to become their caste-fellows.

It was from the educational stories of these fraternal unions that the later national histories were descended which are ordered in the Shatapatha Brāhmaṇa to be recited throughout the year in the chief national temples. These, which were at first only repeated at the seasonal festivals, were in the later Vedic age, as we are told in the Shatapatha Brāhmaṇa, recited for ten days at each New Year's feast. Each day's recital told the history of one national epoch, and when the story of each of these had been told the whole series was begun again, so that there were three recitals in each of the twelve thirty-day months of the year and thirty-six in each year. This year of recital is said in the Shata-

patha Brāhmaṇa to be that of the Brihati metre of thirty-six syllables¹, and this Brihati year, on which the latest Vedic year was based, will be shown presently to be that reckoned by the first founders of villages. These histories in India and Persia furnished the primitive traditions whence the materials were derived of the national poetical chronicles recorded in the Mahābhārata Harivansa, Ramāyana, and other works included in the collection called in India Itahasa Purana, or Ancient History, and in the Persian Shah-namāh, or Record of the Kings.

These national histories and also all national literature were, down to a very late date, preserved entirely by memory, and it is only to the extraordinary tenacity of memory engendered by the national system of educational stories, of which the pupils were required to learn accurately every word, that we owe the preservation of the vast mass of Sanskrit and Buddhist writings which still survive. Professor Rhys Davids has shown, in a series of quotations from the Buddhist sacred books, that their contents were only handed down by word of mouth, and that works were thus preserved whose continuance was only secured by constant repetitions of their contents by teachers to pupils, and would otherwise have been lost. In the Sonadanda Sutta, 114, it is said that every perfect Brahmin must know the legends by heart and be able to repeat them. These early methods of recording and preserving sacred literature are still retained in Tibet, where, Sarat Chandra Das tells us, no monk can be admitted as a novice unless he can repeat one hundred and twenty-five leaves of the sacred books without a mistake, and after admission one of the chief duties of each monk is to add fresh acquisitions to his mental stores².

¹ Eggeling, *Shat. Brāh.*, xiii. 4. 3, 3. 1-15; Sacred Books of the East, vol. xlv. pp. 360-371.

² Rhys Davids, *Buddhist India*, chap. vii. pp. 109-112; *Dialogues of the Buddha from the Nikaya*, iv. Sonadanda Sutta, 114, Sacred Books of the Buddhists, vol. ii. p. 146, Sarat Chandra Das, *Journey to Lhasa and Central Tibet*, chap. ii. p. 57.

The village dances beginning each season of the year are, in the form in which they survive among the Ho and Munda Kols of Chutia Nagpur, distinguished by a separate step and figure for each dance, and these represent in a pantomimic form the daily routine of village life as exhibited in the processes of tilling the land, sowing, planting, reaping and storing the rice crop which was the first grown by the founders of villages, as we are told in the Song of Lingal, the still surviving primitive history of the Gonds recorded in their native tongue ; and it is these dances held under the shade of the village grove in the ground consecrated to the gods which have migrated from India to all the countries of South-western Asia and to Greece and Italy, where, as we shall see, they became the dances of Istar in the Euphratean countries, of Cybele, the cave (*cybele*) goddess of Asia Minor, of Aphrodite in Greece and Venus in Italy, all of which were held in the temple groves of the central part of each city, the Greek temenos and the Latin templum, the place cut (*temo*) off as the midmost home of the local gods ; and these dances were at a later period reproduced in the orgiastic dances of the Bacchic Moenads, and also survive in dances round the village maypole. It was upon this central dancing-ground that the Boys' Hall was erected when houses were first built, and this became the guest-house of the village ; and there, as in the Gemeinde and Gemeente Haus of German and Flemish villages, and in the Hotel de Ville in France, all village business was transacted. It still survives in all Burmese villages and those of the Southern Archipelago, and in these the boys waited on the travelling strangers who stayed as the village guests. This became in Celtic countries, whither, as we shall see, the primitive Indian village year and the national annual history recitals were taken by the Druids, the Bruden or public hostel, where all strangers were entertained at the public expense for three days and three nights¹. In Greece this place of entertainment was called

¹ P. W. Joyce, *Social History of Ancient Ireland*, vol. ii. chap. xxii. 10, Free Public Hostels, pp. 166—175.

the Prytaneum, a name reproducing the Celtic Bruden. It was the house of the central hearth of each city dedicated to the goddess Hestia, and it was there that all strangers visiting the city were lodged¹.

¹ Jebb, Olympia, *Encyclopædia Britannica*, vol. xvii. p. 769; Frazer, *Pausanias*, vol. ii. The Prytaneum, pp. 170—172, vol. iv pp. 441, 442

CHAPTER II.

THE PRIMITIVE VILLAGE, ITS TWO MEASUREMENTS OF TIME BY THE REVOLUTIONS OF THE PLEIADES AND THE SUN OF THE SOLSTICES, THE RITUAL AND WORSHIP OF THE DEAD, THE MOTHER-TREE, AND THE POLE STAR.

A. The Year of the Pleiades.

THE primitive village peopled by these hunting farmers, whose population was recruited and increased by the birth of the children of its central grove, was ruled by a headman chosen by the elders, who became the king of the village, and with him were associated as members of the provincial government of the confederated union of villages the headmen of the other villages, the chief among the councillors being the headman of the central village to which traditional pre-eminence was assigned. These village and provincial chiefs are called by the Mundas of Chutia Nagpur Munda and Manki, and equivalent titles such as Patel (village headman) and Talukdar (provincial chief) are found all over India as surviving relics of the primitive age. The lands were cultivated by the common labour of the inhabitants, who lived together as a united family, and the villagers could add to their numbers by accepting members from outside, and they, when once received, enjoyed the same privileges as were possessed by all the original cultivators, provided that they strictly conformed to the village local law and customs.

To these farmers the knowledge of the annual succession of the wet and dry seasons and of the times to be set apart for the tilling of their lands, the sowing, growing, reaping and storing of their rice and millet crops was a most essential

factor in national prosperity, and this was furnished in India in an easily recorded form by the annual advents of the North-east and South-west Monsoons. In Southern India the North-east Monsoon begins to blow about October—November, and it is then that the first-fruits of the rice crop are gathered from the fields and the spring of the year begins. The date of this epoch was fixed in the national calendar by counting the five-night weeks into which the year was divided, for months were not then known; and these were marked by the succession of nights and days, which were indicated in the heavens by the daily revolution of the stars and sun round the Pole in their rising, culminating and setting. These revolutions were thought in the earliest mythology to be caused by the winds, whose controlling force was shown most vividly in the annual monsoons. These winds were symbolised as the heavenly cloud-bird, depicted in their instructional tales as the black crow or raven. This became the divine parent-water-bird of the Egyptians and Sumerian-Akkadians of the Euphratean Delta, the bird Khu or Zu, called by the Akkadians “the divine storm-bird,” who stole the tablets of Mul-lil, the Lord of Dust (*lil*), the wind-god¹. This bird, in the historical mythology of the mixed races who founded in India a great maritime trade, was the bird Su or Shu, the parent of the Su-varna, the race (*varna*) of Sus, whose kings ruled the ports at the mouths of the Indus, the rich country of Saurashtra, the kingdom (*rashtra*) of the Sus, the modern Gujerat, and whom we shall trace as a ruling race all over India, and as the predecessors of the Chiroos, sons of the sun-bird (*Chir*), the sun-hawk, who became the imperial rulers of the country.

This bird was in the primitive national creed of the early tillers of the land their heavenly parent who brought from heaven in its annual visits to the earth the seeds of life, which descended into the ground in the rain and then entered as

¹ Sayce, *Hibbert Lectures for 1887*, lect. iv. pp. 293—297.

the life-giving sap into the parent-trees of the forest and the mother-plants of the national rice crops. It thus produced the seeds which, when eaten by those who lived on them, not only kept them alive but imbued them with the strength which enabled them to produce offspring. Hence the forest fruit-trees and the rice were worshipped as the divine parents of life.

Their year began with a three days' festival celebrating the coming of the North-east monsoon mother-bird, and at it the first-fruits were eaten as a national sacramental meal of the creating gods, and this national food was also offered to the dead. A similar three days' New Year's feast to the dead and living is still held all over the Asiatic part of the southern hemisphere. In India it survives in its original form, as far as I have hitherto been able to ascertain, only in the Janthur Paja of the Santals, held in October—November, when the first-fruits of the rice are eaten, in the feasts to the dead held in that month by the Dhimals of the Himalayan Terai, and in the three days' dancing-festival of the Nepalese, held on the first new moon in Khārtik (October—November) and called the Dowsai festival¹. At these festivals, and at all those of this primitive age, except, as I shall show, those of the eastern Mundas, worshippers of the sun-hen, no living victims were offered to the creating rain-god, whose altar was the earth under the mother-tree.

One of the sub-tribes of the Santals who retain this original first-fruits feast call themselves Saren, or sons of the Pleiades (*Saren*), and it was the Pleiades, called in India the Krittakas or Spinners, the stars of Khārtik (October—November), which furnished to the early sky-watchers the signs indicating more exactly than the wind-calendar the beginning and progress of the year. They noted that the Pleiades began to set after the sun at the beginning of November, that is to say, at the close of the second period of thirty-six five-day

¹ Risley, *Tribes and Castes of Bengal*, vol. i. Dhimal, p. 228, vol. ii. Santal, p. 223. My son, Mr. J. S. Hewitt, a tea-planter near Darjeeling, told me of the Nepalese festival celebrated at his garden.

weeks, which made up the seventy-two weeks of their year. They continued to set after the sun at successively longer intervals for thirty-six weeks, and then about the 1st of May they began to set before the sun, and continued to do so till the end of the year, when the annual feast of the death of the old and the birth of the new year was held. The weeks of this year were reckoned by nights, as they began their year at sunset and measured its progress by the sunsets beginning the cool nights which released them from the burning heat of the sun. These five nights were in their tales represented as the five fingers of the mighty hand of the parent-tree (*marom*) ape-god Maroti, the traditional parent of the Gonds, who is in Rig. x. 86, 13, Vrishakapi, the rain-ape (*kapi*), called Revati, the constellation Pisces, the first wife of Indra, the rain-god, who is worshipped by the Tibetan Buddhists as Muni Kabum, the wife of the ape-father Bodhisatva, the son of Shen-razig Wung-chyuk, the visible light, the Pole Star god, and of the goddess Drolma, the mother-cloud born of the tears of his right eye¹.

It was with the five fingers of the five-nights' week that the parent ape, seated on the top of the midmost world's tree in the central village grove of the earth, turned the stars round the Pole; and the belief in this creating tree, said in the Mythology of the Finns and other northern European nations to reach to the sky and support the sun, was, as we shall see, carried all over the world by the tribes tracing their descent to the early founders of villages. The heavenly home of this ape, called in Sanskrit Agastya, the singer, was in the star Canopus in Argo called after him; and this star was the traditional home of the sacred raven Shakuni, said in Rig. ii. 43, 1, 2, to sing the divine songs of the ritual in the sacred metres in which, as we shall see, the ritualistic calendar of the year was symbolised. It was this star, the brightest in Argo, called by the Akkadians Ma, the mother-ship, which

¹ Rockhill, *The Land of the Llama*, app. vi. pp. 355, 3261, Muni Kabum, bk. ii.

was believed to lead the host of stars headed by the Pleiades round the pole.

We find the story of this Pleiades year of the southern hemisphere most graphically told in an Australian legend. In this¹, Gneccangger, the Queen of the Pleiades, the star Aldebarān in Taurus, which as Rohinī maintains the same position in all Indian legendary history, found a grub in a tree, that is, on the mother-tree near the corroboree or dancing-ground. She took it out, and it became the giant star Canopus, and ran away with her, leading her and her attendant stars round the Pole.

This tree in which the ruling star-grub was found was, in the national histories now framed by the worshippers of the Pleiades and the mother-grove, the national mother-tree growing in the centre of the world's midmost village. This in the mythology still surviving among the Hindus is in the southern island Lanka (Ceylon), the home of Agastya, the traditional father of the three tribes of Cholas or Kolas, the Kolarian Mon, or mountain population, the Chiroos or sons of the bird (*Chir*), and the Pandyas or fair (*pandu*) people, to whom the indigenous people of Southern India trace their descent.

This island, floated on the abyss whence life was born, was the home of the goddess worshipped as Ahi Budhnya, the foundation-snake, by the Vedic writers, as Bahu or Bau by the Akkadians, Baau by the Phœnicians, and called Bohu, the waste void, in Gen. i. 2. She was called the mother of "the black-headed Sumerians," and as Gula, the Great One, she is the wife of the Southern Sun². Her realm on earth was the unpeopled Southern Ocean on which the islands of the Indian Archipelago were believed to float, and it was in the mud of this ocean that the world's tree was believed to grow. This mother-tree is in the Malay Cosmogony called the Pauh Jangi, growing in the Southern Ocean cavern, called the navel of the seas (*pussat tussek*), from the seed kun sent

¹ Elworthy, *The Evil Eye*, Appendix iii. p. 438.

² Sayce, *Hibbert Lectures for 1887*, lect. iv. pp. 262—264.

by God in the rain. It is believed to reach the heavenly nest in the Pole Star of the Roc bird, the Arabian Ruakh or breath of life, the monsoon cloud-bird ¹.

This tree springing from the mother-abyss of waters was believed to grow up as the central tree of each land in which the sons of the mother-tree settled, and it became the sacred tree and parent of life in each of these countries. In the mythology of the fire-worshippers, who were, as we shall see, primitive rulers of Persia, this tree was the Gao-kerena, Gokard or White Hōm tree, the wild cypress, growing according to the Dinkard epitome of the lost Nasks, in "the deep mud of the wide formed ocean," the sea Vouru Kasha, or the Indian Ocean. From its roots in the ocean it grew up on earth on the banks of the river Daitya, the river of the serpents or parent snakes, that called the Kur or Araxes rising in Mt. Ararat and falling into the Caspian Sea ². On this tree was the nest of Hōm birds of day and night, who, in Rig. i. 164, 20-22, "sat on this tree whence all things grow, and which knows no father, the day-bird eating its fruits and the night-bird guarding it in silence." It was from this Hōm or wild cypress tree, whence "all plants grow," that Zarathustra, the inspired prophet, who is said to have been in his first birth Karshipta, the sun-hawk ³, was born according to the Dinkard. His soul (*gohur*) was brought into the bodies of his parents by rain-water and vegetation, which first infused it into the sap of the Hōm tree, wherein it rose to its topmost branches as the seed-bearing twigs growing in the Pole Star region above the nest of the creating birds, the birthplace of the hawk Zarathustra, and of the cloud-bird of primæval ritual. This sap, the sacramental Haoma of the Zends and the Soma of Indian ritual,

¹ Skeat, *Malay Magic*, pp. 4-10.

² West, *Pahlavi Texts*, Dinkard, vii. 29, *Bundahish*, xviii. 1; Darmesteter, *Zendavesta Vendīdād Fargard*, i. 3, xx. 4; Sacred Books of the East, vol. xlvii. p. 25, v. p. 65, iv. pp. 5, note 3, 221, note 2, Introduction iv. 28, p. lxiv.

³ Darmesteter, *Zendavesta Vendīdād Fargard*, ii. 42; Sacred Books of the East, vol. iii. p. 21, note 1.

was brought down by Zarathustra's father, Purushaspa, whose name means the soul (*purusha*) of the sun-horse (*aspa*), in the twigs given as food to the six cows with yellow ears, probably the Pleiades stars, the sap of which became mixed with their milk. Two of the cows which had not yet calved and showed signs of milk were taken from him by Dughdaub, called in Bundahish xxxii. 10 Dughda, meaning the daughter, and it was from the milk mixed with the sap that Zarathustra was born after his parents had eaten it ¹.

When we compare this story with that which is told later on of the birth of Vastospati, the god of the household fire, from the union of Prajāpati (Orion) with his daughter Rohinī Aldebarān, Queen of the Pleiades, we see clearly that it means that the sun-hawk Zarathustra was born from the mother Hōm or cypress tree which reached to the mother-stars, the Pleiades, and received from the annual rain the gift of God, the soul of life which begot the sun-god from the world-tree. The story of the birth of the Buddha from the Sal-tree (*Shorea robusta*), the mother-tree of the Indian Mundas, confirms this interpretation, for the Buddha himself, in the Buddhist Canonical Birth Story Jātaka, 465, says that he was once this world's sāl-tree when it supported the heavenly palace of Brahma datta, the god (*brahma*) -given king of Kashi (Benares) ². In the accounts of the first of his three last births given in the Nidānakathā he is said to have been conceived at midsummer by his mother Māyā, who will be shown to be a year goddess, the equivalent of Zarathustra's star-mother Dughda, under the Great Mother Sāl-tree of the Himalayas, and his conception was caused by the god Gan-isha, the lord (*isha*) of the land (*gan*), the god of the elephant's trunk, the guardian cloud of the year's rain brought at midsummer by the South-west monsoon, entering the right side of his mother ; or in other words, the sun-god was begotten by the monsoon rains entering the trunk of the

¹ West, *Pahlavi Texts*, part v. Dinkard, xxii.—lii ; Sacred Books of the East, vol. xlvii. pp. 23—29.

² Rouse, *Jātaka*, bk. xii. no. 465, vol. iv. pp. 95—98.

mother-tree. When he was born at the vernal equinox as the sun-physician whose first words were that he brought medicine (*osadha*) or the gift of life to men, his mother was holding the branch of the central Sāl-tree of the grove Lumbini, the parent grove common to Kapila-vastu, the city ruled by his father, Suddho-dana, the pure (*suddho*) seed, the mother-rice-seed, and Koliya, the town of his mother reputed to belong to the Mallis or mountaineers, called also Mundas, sons of the Sāl-tree. Also the name Sākya by which he was known confirms this conclusion, for according to Mr. Hoey, who has lived in the country, Sāka in the vernacular of Northern India in the neighbourhood of Kapila vastu means a Sāl-tree, and hence Sākya Buddha means the Buddha, the son of the Sāl-tree; and thus he is clearly a son of the Mundas, who always say with regard to their descent that their home is the land in which the Sāl-tree is indigenous¹. A shower fell at his birth, and he was received in a golden net, the year-net, by the four archangels ruling the four quarters of space².

After the birth of Zarathustra he is said in Dinkard iii 8-103 to have been placed in the fire by his father and taken from it unharmed by his mother, just as Achilles the Greek sun-god, whose name means the little snake (*echas*), the god born from the guardian snake of the world's central grove, called in the Achilles story Peleus, god of the Potter's Clay (*pelds*), was placed in the southern fire of the setting sun by his mother Thetis, and taken from it in the morning to be washed as the rising sun in Ambrosia, the elixir water of life. This Greek sun-mother was the goddess of the Phœnician mud (*Thith*), worshipped by the Phœnician votaries of the goddess Bau as the parent of life. It was she who with Euronyme,

¹ W. Hoey, *The Sākyas and Kapila vastu*, Journal of the Royal Asiatic Society, April, 1906, pp. 453, 554.

² Rhys David, *Buddhist Birth Stories*, The Nidānakathā, pp. 62, 63, 66, 67.

³ West, *Pahlavi Texts*, part v; Sacred Books of the East, vol. xlvii. pp. 36, 37.

the Phœnician goddess Astronocma, the Pole Star, received in the Southern Ocean Hephaistos, the Sanskrit Yavishtha, the god of growing corn (*yava*)¹, the fire-drill of heaven, when cast down by Zeus, and who was a variant form of the Indian Prajāpati (*Orion*), the parent-god of the household fire. The whole series of stories are framed from the same metaphors viewed in each story from a somewhat different light. Thus Purushaspa, the soul of the sun-horse, is the raining year-god of the year of the sun-horse of heaven. Pelcus is the potter's clay impregnated with the seed of life brought down by the rain. Thetis is the mud-mother whom the rain makes the mother of the sun-snake, and Hephaistos, whom we shall see in another form as the heavenly smith², is the god who infuses the heat of heaven with its attendant rain into the fruitful earth. The year thus measured by the annual revolutions of the Pleiades and Canopus round the Pole is that still used by all the merchants of Western India, the Saukars, who pursue their trade in the ships wafted to their destinations by the winds of the cloud-Sau bird. They all close their yearly accounts on the 26th of October, and their year begins with the national festival of the Dīpāvalī, or Dībālī, the feast of star lamps (*dīpā*), held on the new moon and four following days of Khārtik (October—November)³. This New Year's festival is in Northern India the great national festival called the Dithwan, or the awakening of Vishnu the year-god, held from the second to the eleventh of Khārtik, and at

¹ Max Muller, *Contributions to the Science of Mythology*, vol. ii. pp. 801—803, 394—411 ; Bérard, *Origine des Cultes Arcadiens*, pp. 154, 212.

² As the smith-god he is the god of the Great Bear, like his Celtic and Persian prototype Govannon the smith, and Kabi, the wearer of the bear-skin apron which was the Persian flag (Chapter IV., Sect. F). He as the god lame in both legs is the one-footed god of the Great Bear, worshipped as Tezcatlipoca by the Mexicans and Turunbulun by the Australian Aborigines. (See Introductory Summary, p. 77.)

³ Monier Williams, *Religious Thought and Life in India*, chap. xvi. p. 432.

this the first-fruits offered are those of the sugar-cane¹. This we shall see was the parent plant of the Ikshvāku kings of Pātāla, the most ancient port at the mouths of the Indus, who were sons of the sugar-canes (*iksha*), and their rule forms a most important epoch in Indian Pre-Vedic history. Vishnu, the year-god of this year, is the primæval god of the village (*viśh*), the god of the cloud-bird called in his ritualistic history the Garuda bird, who sits on the back of his year's chariot².

The creed embodied in the worship of the rain-cloud god and the mother-tree, which it impregnates with the sap whence all new life from earth and heaven was born, is that still universally believed by the majority of the Indian races. It maintains that all life is immortal, and that there is no essential difference between human, animal and plant life, and that imbedded in all material substances. The same germ may in the course of ages pass successively through all forms of life in its trans-migrations. Hence in this creed the life in a stone, a growing crystal, a plant or animal, only differs from that in higher or lower organisms by the obligations imposed on it by the Creator to act only in certain fixed directions. Its inherent creative and originatory powers remain always the same, but increase or decrease in active force with the liberty given to it by the god controlling the universe, who

¹ Beames, Elliott's *Memoirs of the Races of the North-Western Provinces of India*, vol. i. pp. 245-47.

² All Sanskrit dictionaries I have hitherto consulted have derived Vishnu from the root *viśh*, meaning to work, and have translated the name as meaning the worker, but he is proved to be the god of the village (*viśh*), another meaning of the root *viśh* by the presence of the Garuda bird, which was the original monsoon cloud-bird, on his chariot drawn by the two horses Sarvya, the year-bull, and Su-griva, the bird-necked (*griva*) or headed ape, who is said in the Mahābhārata to have wedded Tūrā the Pole Star (Mahābhārata Sabha (*Sabha-kriya*) Parva ii. p. 4, Vana (*Draupadi-harana*) Parva cclxxxix. p. 825), and who was the Pole Star god in the constellation Kepheus, that of the ape (*kapi*) from 21,000 to 19,000 B.C. This shows that the village was called *viśh* as the national work-place.

ordained the laws governing the sequence of all natural phenomena and regulating the existence of all created beings. This ruling being is in the dominating Vedānta philosophy the Param-atman¹, the highest self, the embodiment of all thought, who is the creating Will. He develops all being from his association with Māyā the universal mother, who was in the primitive creed the void peopled with life by the generating rains infused into the mother-tree. And those who looked upon this god as the author of all life believed that the vital energies of all his human children are revived and nourished by partaking of the sap of life, the manifestation of the living god revealed in their annual sacramental meals of first-fruits.

This creed, taken from India by the races who went thence to Eastern Asia, became the religion called Tāo in China and Shin-to in Japan, both names meaning the Way of the Gods, the path in which the Creating Will directs all the regularly recurring phenomena of the changes of the seasons, the revolutions of the stars, moon and sun, the birth, growth and successive transformations and transmigrations of all forms of life. The votaries of this creed trace their descent from "the five hundredfold Tsuki tree," called also the K'iung tree of life, which grows at the gate of heaven, and the Shen t'ao, or Peach-tree of the Gods, which grows near the palace of Si Wang Mu, the West Queen Mother². Twigs of the tree of life are placed on the corpses of all dead Japanese, and twigs of the two parent-trees, the Sakaki tree (*Cleyera japonica*) of the Shinto worshippers, and the Shikimi tree (*Illicium religiosum*) of the Buddhists, are offered to the dead at the New Year's festival in all Japanese houses³. This national tree is the parent of

¹ Thibaut, *Vedānta Sūtras*, Sacred Books of the East, vol. xxxiv. Introduction, pp. xxiv. xxv.

² O'Neill, *Night of the Gods*, The Tree Trunk, vol. 1. pp. 304, 305.

³ Stead, *Japan by the Japanese*; Professor Indzo Nutobe, Religion, pp. 282, 283.

the sun-god, for 東 the Chinese and Japanese character for sun, is formed of two elements, 木 tree and 日 sun, while the sign 人 forming the base of the character for tree, is that for woman in the oldest form of Akkadian script on the monuments of Lagash, whence, as Mr. Ball has proved, the Chinese written characters were derived; so that the Chinese in their written speech say as plainly as possible that the sun is born from the roots of the Mother-tree of life.

Also the practical identity of the creed of the Japanese votaries of Shinto with that of the Indian sons of the Mother-tree is proved by their celebrating their New Year's festival in the beginning of November with the feast of lanterns, which is identical with the Indian Dīpāvalī, and it is shown to be like the original feast beginning the Pleiades, a feast to the dead by its ritual, as there the white-robed Shinto priests call on all those who have died during the past year to attend in spirit the national New Year's gathering¹. And this national New Year's meeting on the 1st of November is exactly parallel with the Catholic and originally Druid belief distributed over Europe, that the souls of the dead return to their homes on earth on the same date, the festival of All Souls Day. The Japanese also hold yearly on the 17th of October the first-fruits rice festival, these being offered by the Emperor².

The Tāo God of this creed is described "as something undefined and incomplete," existing before Heaven and Earth, "which undergoes no change and is the Mother of all things;" it nourishes them, brings them to their full growth, nurses them, completes their natures, then maintains them and overspreads them. It is

¹ Blake, *Astronomical Myths*, chap. v. The Pleiades; Gordon-Smith, War Correspondent with the Japanese Army, *Morning Post*, Oct. 28th, 1904.

² List of Japanese Feasts in Keeling's *Guide to Japan*.

the Creating Will which conceives and carries out its own behests¹.

The reverence for the Mother-tree impregnated in all the earliest creeds of India and Eastern Asia the belief in the creating power of all the plants which support life, and were eaten at the New Year's festival of first-fruits of the rice-eating races. It is in Malay ritual that we find the inner meaning of the national birthday feasts most clearly shown in the worship of the oval-shaped baskets supposed to be the cradle of the rice-baby. In this is first placed among other things a hen's egg, the egg of the hen sunbird, a jungle nut, the fruit of the Mother-tree, a cockle-shell taken from the Ocean-Mother, and a fire-stone. After these the rice of the rice-soul is placed in the basket. This rice is that of seven stems of the sheaf of female rice, called so as containing the most prolific specimens of the crop cut from the best plot on the field. The cradle is carried by the chief of the five Penjawuts or female (*pen*) bearers, representing the five days of the original week, to its sleeping mat, where it rests during harvest. The ears of the rice-soul are mixed with those of the last sheaf reaped by the wife of the owner of the land, the corn-baby of European folk-lore, and taken back to the home of the mother-sheaf, where the ears of the rice-soul and the mother-sheaf are threshed out and their grain mixed together for the first-fruits feast, part of it being mixed with next year's rice seed².

The belief in the creating and life-giving power which was thought to be infused into this rice born from the heavenly seed-germ brought to earth by the rain, is told in these ceremonies as clearly as words can speak, and it is even more strongly insisted on in the death ceremonies of the Chams of Cambodia, in which "a subtle body" is given by the Mother-rice to each dead man or woman. The grains of rice used to generate the new body in the

¹ Legge, *Texts of Taoism*, The T'ao Teh Ching, Part i. 25, 1, Part ii. 51, 3, 52, 1, Sacred Books of the East, vol. xxxix. pp. 67, 94.

² Skeat, *Malay Magic*, p. 225, The Reaping Ceremony, pp. 235—239.

dead are those specially chosen and kept for the purpose in all houses. They are first husked, placed on a platter at the north-east of the table of offerings, and consecrated by sprinkling them with a sprinkler made of the leaves of the *Conyza Indica*, smelling strongly of camphor, which also grows in Bengal and Sylhet, where it is called *Fir mul*¹. The holy water in which it is dipped is consecrated by placing in it aloes of the sacred incense-tree, and it is passed through the smoke of aloes burning on a brazier. While doing this the priest, holding in his hand the crescent-shaped sacrificial sword, parches the rice over the flame and takes out some grains with the sword, which he places on a betul leaf, then holding the sword in his left hand he makes mystic figures with a lighted wax taper, placing another on the dead man's forehead. After turning his hand in the holy water six times from right to left against the course of the sun and three times with it, he pours some of it into the mouth of the deceased, and sprinkles with the sword his head, shoulders, and navel. After washing the corpse's face with the holy water he covers it with a cloth and offers rice to the dead. He then takes some grains of parched rice, called in the ritual "the embryo of a newly-begotten infant" to be born in the world as the reproduction of the deceased; he places these on the sacrificial sword, and after opening the dead man's mouth he puts them under his tongue. The manes of the dead ancestors, the Indian God Shiva, his wife Umā (*flax*), the weaving goddess, Ganisha the cloud-bird, the snake Ahi and other gods, are then invoked².

This ceremony is almost precisely similar to that observed at Egyptian funerals, when the mouth of the deceased was opened with a curved iron knife by the priest clothed in a leopard skin, said to represent the bird Khu and symbolising the starry sky, and by this and the cooked food

¹ Clarke, Roxburgh's *Flora Indica*, pp. 601—603.

² Cabaton, *Nouvelles Recherches sur les Chams*, pp. 149—152.

then given to his Ka or soul, a new body was prepared for him in the new world of Osiris, the barley-god, who in Egypt took the place of the rice-god of India ¹.

These Chams, the original rulers of Siam and one of the tribes of the Malayan stock, measured time by the Pleiades year, for in a manuscript giving an account of the astronomy of the country brought to Europe by M. de la Loubère, the Ambassador sent to Siam by Louis XIV. of France, their year is said to begin with the Hindu month Khārtik (October—November) ².

Their mother-goddess is called Pō Yan Ino Nogar Tahā, meaning the lord of the land (*Po Yan*), the great (*Tahā*) lady (*Ino*) of the Nāga snake (*Nagur*), showing that she was the Mother-goddess of the Kushika Nāgas, the story of whose rule over India will be told in Chap. IV. She is said to have been born from the Cloud as the creator of rice, and she is the female form of the god Po Yan, the Cham translation of the Cloud-god Ganisha, the lord (*isha*) of the land (*gan*) One of her daughters is Po Nagur Darā, the Indian Tārā, the Pole Star. It was from her entrails that the Banyan fig-tree, the Cham and Kushika parent-tree, was created. The creed of the worshippers of this Mother-goddess was not that of the first founder of villages who worshipped the indigenous forest tree, but of the race who, as we shall see later on, came to India from the North as ploughers of the land and worshippers of the shepherd white god Shiva, and who brought with them the worship of the tree with edible fruit, which superseded the earlier creed of the forest-born races. Hence these people, like the Gonds of India, with whom they are allied by birth, transferred their new year from October—November to April—May 3. The Gonds, who worship the Great Bear as the plough (*Nagur*) of heaven,

¹ Budge, *Book of the Dead*, Translation, Preface, p. cxxxvii. chaps. xxii., xxiii. 3, xxvi. pp. 69, 70, 72, 73.

² J. Burgess, C.I.E., *Notes on Hindu Astronomy*, Journal of the Royal Asiatic Society, 1893, art. xviii p. 723.

³ Cabaton, *Nouvelles Recherches sur les Chams*, pp. 15—18, 99, 100.

hold their New Year's festival, called Akkhadi or Akhtuj, that of the ploughing axle (*aksha*), on the 18th of the month Baisakh (April—May), and it is universally celebrated all over Northern India. It is called the anniversary of creation, and at it each cultivator drives his plough over the hard soil baked like brick, and every craftsman works for a short time at his craft, as used to be done at Rome on New Year's day¹, and among the Celtic Britons, the latter of whom measured time by the Pleiades year. The memory of this New Year's festival, answering to our May Day and commemorating the beginning of the second thirty-six weeks period of the Pleiades year, is preserved in Vai-sākha, the Hindu name of the months April—May, meaning that of the two branches (*sākha*), or of the bifurcation of the year.

The Siamese and Annamese retain the five-days week of the year in the five days' chief festivals of the year, called Bon Kabur and Bon Katē, held in January—February and September—October, and their Shan neighbours hold their markets every fifth day. These five days are dedicated to the five Star and Flower Mother-goddesses, who are all emanations of the primitive mother Bā-chua, the goddess Ba of the abyss. They are called—

1. Thay Tinh Cōng Chua, the Star of the Waters, the Mother-Star Ship Argo.
2. Quinh Hoa Cōng Chua, the Hortensia flower.
3. Qui Hoa, the Cinnamon flower.
4. Bach Hoa, the White flower.
5. Houg Hoa, the Yellow flower².

In the Annamite folk-lore we find what is apparently the

¹ Beames, Elliot's *Memoirs of the Races of the North-Western Provinces of India*, vol. i. part ii. pp. 193, 194; Hewitt, *The Ruling Races of Prehistoric Times*, vol. i. essay iii. pp. 230, 231; *History and Chronology of the Myth-Making Age*, chap. ii. pp. 63, 64.

² Cabaton, *Nouvelles Recherches sur les Chams, Fêtes Religieuses des Chams*, p. 37; M. G. Dumoutier, *Etudes d'Ethnographie Religieuse Annamite Le Bā-dong*, Actes du Onzième Congrès des Orientalistes, sect. ii. D'Extreme Orient, p. 297 ff.

oldest form of the almost universally distributed stories of the Cinderella series, telling how the despised year-goddess of the winter season married the sun-prince. In the Annamite story the actors in the drama are not, as in most of the forms still surviving, the three sisters denoting the three seasons of the year, but two, the two seasons of the Pleiades year of the rice-mother. They are the kitchen-wench *Kaí Tam*, the rice-husk of winter, who after the death of her mother was persecuted by her step-mother and her daughter, *Kaí Ka'm*, rice-grain. The protector of the persecuted Rice Husk was the little fish *Bo'ng*, the first form of animal life born in the void waters of the Mother-goddess *Bā* of the abyss. He, when caught, was first thrown aside as worthless by Rice Grain and her mother, but was fed by Rice Husk in the pool in their garden. When Rice Grain and her mother saw that it had grown fat and large they killed and ate it. He appeared in a dream to Rice Husk and told her to bury his bones in four jars to be placed under her bed. When the day came when she wished to go to the national New Year's festival to which her step-mother and half-sister were going the spirit of the fish, the soul of life from the Southern Ocean, rose from the seed sown in the life-creating jars, which are in the Indian Soma ritual the *Drona* or hollowed tree, the creating tree-trunks, and enabled her to perform the task set by her mother. He also told her to take from the jars containing his bones the year-horse that was to take her to the festival, and the dress, the summer garments of leaves and flowers, in which she was to captivate the sun-prince. Thus arrayed, she quitted her winter retreat. She dropped her shoe as she was leaving the festival hall and mounted the horse, elsewhere represented as the winged bearer of the sun-maiden and the sun-god round the heavens as the ruling gods of the year, and which was first the wind-god and afterwards the winged ship *Argo*, and, as we shall see, the winged star-horse *Pegasus* of the Greeks. When her lover came to search for the owner of the shoe, and found her, she promised to be his bride. But her step-mother substituted her half-

sister Rice Grain at the wedding, and the prince did not find out the deception till after the marriage, when Rice Husk, who had drowned herself in a well, came back to life as an oriole and revealed herself to her lover first as a bird and afterwards in her human shape¹.

The truths herein hidden when translated from metaphor into the lessons which the village elder who framed the story tried to impress on the memory of his pupils, tell us that the true Mother of life was the rice plant, the national food, and that the germ of future life which the plant concealed within itself could only be transmitted to those who were nourished by its products in the seed protected by its capsule or husk. Without this protection it would rot and decay uselessly instead of bringing forth its reproduced form in the plant grown from the seed. Hence the true Mother of life is the guardian capsule and not the seed it protects. When the seed and its protecting Mother are buried in the earth, and thus sent for a season into the land ruled by the underground Mother Occan, the home of the fish the soul of life, the life germ is nourished by the store of food it takes with it in the seed, that said in Story no 10 in Miss Roalfe Cox's collection of Cinderella Variants to be wrapped in the cloth given to the imprisoned year-maiden by her dead mother². The strength imbibed from this food enables the young plant to emerge into the upper air. There it is clothed in the summer array provided by the stores of the life-giving fish, and in this guise it is embraced by the sun-god, who follows the traces of its flying footsteps in the foliage by which it marks its path, and who is deceived in his search by the false spring-maiden who pretends to be the fruitful bride of summer. The true summer goddess when found and caressed by the sun-god covers herself with flowers, which again reproduce their mother in the seed they bring forth.

¹ M. G. Dumoutier, *Etudes d'Ethnographie Religieuse Annamite*, Actes des Onzième Congrès des Orientalistes, sect. ii. D'Extreme Orient, pp. 374—376.




² Cox, *Cinderella*, no. 10, p. 144, published by the Folk-lore Society.

B. The Year of the Solstices.

In this story we pass from the Pleiades year to the phase of year measurements by the Solstices which appeared almost simultaneously with it. This is the Solstitial year of the Mundas or Mallis, the mountain races of South-eastern Asia and India who form the original sub-stratum of the Malay race. It was measured, like that of the Dravidians of the South-west, by five-day weeks, and originated in the mountainous regions of Southern China, whence its authors are said in the Gond Song of Lingal to have come to India, and where the spoken languages show a close connection with Mundari speech. There the sun was not the deadly enemy which in the southern plains burnt up the crops when the rain failed to come in due season, but the kindly mother who warmed the earth and those who dwelt in it when drenched and chilled by the torrents and rains of those regions. This Mother-Sun was in their creed the sun-hen, the Indian jungle fowl, the mother of our domestic poultry, who made her annual circuit of the sky round the Marung Buru or Great Central Mountain worshipped by the Mundas at seasons of drought as the home of their rain-giving gods. She began her course at sunset in the South-west, at the winter solstice, and passed round the heavens, going northward till she reached her most northern point at the summer solstice, when she came back in the last thirty-six weeks of her year to her Southern home. This year became the solar year of the Vedic theology divided into the two solstitial periods each of thirty-six five-day weeks. The first, during which the sun passed from South to North, being called the Devayāna, or Times of the Gods (*Ayāna*), and the second the Pitri-yāna, or Times of the Fathers.

It is the blood of this solar cloud-bird which is believed to be conveyed to earth in the rains, and hence she is eaten by the Mundas at their first-fruits sacrifice, together with the first-fruits of their crops; and before Shinto temples

in Japan there are Torii, archways formed of two upright posts joined by a cross-bar, which is a perch for the fowls to be sacrificed to the gods¹. This bird is in the Tāo Chinese Theology the fish Khwān of the Northern Ocean, which here becomes the national birthplace instead of the Southern Ocean of India. As it moves to the Southern Ocean, the Pool of Heaven, it changes into the bird Phǎng Zu, and rests at the North and South at the end of its solstitial periods. It was by Tāo that its path was prescribed².

The year measured by the bird is represented in archaic symbolism by the St. Andrew's Cross,  depicting its annual flights. This, which was the centre sign in the later eight-rayed star, is the first form of the Su-astika called female in India  the symbolic representation of the annual flight of the sun-bird Su round the heavens, going first northwards at the winter solstice, returning southwards at midsummer, and moving in its circuit contrary to the course of the sun. It is universally distributed frequently together with the male Su-astika  on engraved plaques preserved in tombs and engraved on shrines and images along all the coasts visited by Indian maritime traders and those ethnologically descended from them, being found on the shores of the Mediterranean and on the Atlantic coasts as far north as Norway, as well as in Mexico and in graves in the Mississippi and Tennessee States in America³. In these latter the projecting points of the Su-astika are depicted as the beaks of the red-headed woodpecker, the parent-bird of the forest races whose ancestors

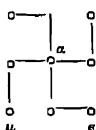
¹ McClatchie, Japan Religion, *Encyclopædia Britannica*, ninth edition, vol. xiii. p. 581.

² *The Text of Tāoism*, The Writings of Kwang-Zhe, book i. part 1. section i. part ii. sect. vi. 7; Sacred Books of the East, vol. xxxix. pp. 164, 165, 245.

³ Hewitt, *History and Chronology of the Myth-Making Age*, preface, pp. xxxv.

dwelt in the Indian forest, and its complete history will be dealt with in Chapter IV., Sect. D, when I give that of the male Su-astika and the eight-rayed star.

In China the symbol of the bird Phǎng-Zu is called Pakui, the eight chiefs, the bird going round the eight points of the compass, and its stellar representation forms an image

of eight stars  in which the angles and terminal

points are three stars in the constellation Phoenix, marked α , ϵ , μ , three other stars in the same constellation with a star in the Southern Pisces. It is the archaic form of the character Wan, the Chinese female Su-astika, meaning All, which also means a hive of bees with their queen in the centre, and its Japanese equivalent Man-ji both mean 10,000 ¹.

In Tibet this female form of the Su-astika, depicted as the male Su-astika on the feet of the Buddha, is that sacred to the Black Hat sect of Bon-pos, the oldest section of the Tibetan Buddhists, who make their ceremonial ascents round their holy places contrary to the course of the sun. Their father-god is Bon-gsen-rábs (*Shen-razig*) grundrun, or the Pole Star (*gsen-rabs*) of the female Su-astika (*grundrun*) ².

The survey of the ancient cosmogony and beliefs of the primitive founders of villages which I have now sketched from their educational stories, ritual, symbols and customs, shows us that to these people the world was mentally depicted as their birth-province, with its ruling village in its centre, and its midmost point was the Mother-tree, whose roots reached to the Southern Ocean, whence life was born. This was the Mother-goddess of Southern India, still worshipped everywhere as Mariamma, the Mother (*amma*) tree

¹ O'Neill, *Night of the Gods*, Buddha's Footprints, The Su-astika, vol. ii pp. 656, 657, The Labyrinth, p. 675, Polar Myths, vol. i. p. 538.

² Terrien de Lacouperie, Tibet, *Encyclopædia Britannica*, ninth edition, vol. xxiv. p. 344.


(*marom*), the only god in the Indian pantheon whose image is always made of wood, and who in his male form as Jugahnath, the Lord of Space, the god Krishna or Vishnu, is worshipped in the national temple at Puri in Orissa as a tree-log sent by divine power from the primitive temple a Yojana beneath the earth by Indra mena, the rain-god Indra, and it was shown to him by the primæval cloud-bird, the crow or raven who had grown white with age¹. In the Munda form of this national picture the mother-tree emerged on earth on the top of the central hill.

This territory was bounded by the horizon and the over-arching heaven in which the stars and sun made their daily and yearly circuits² round the Pole Star, called in Hindu ritual Brihaspati, the lord of the high (*br̥h̥*) or creating heaven, said in the Brāhmanas to be the High Priest of the Gods, the god of the upper region round which lies the path of Aryaman, the star Arcturus in Bootes³. It is called in Rig. i. 18, 9, and x. 182, 2, 3, Narashamsa, praised (*shamsa*) of men (*nara*), the central fire on the altar of heaven with the glowing head (*tapur murdhan*). It was within this heavenly tent, lighted and ruled by the Pole Star, that the annual dramas of revolving time were believed to be acted, and its heavenly covering was called in ancient symbolism the bridal veil which Kadmus, the man of the east (*kedem*) and the primæval arranger (*kad*, from the root of *kāζω*, to arrange) gave to his wife Harmonia. Before she and her husband had been incorporated into the mythology of

¹ Beauchamp, Dubois' *Hindu Manners, Customs, and Ceremonies*, vol. II. p. 589, Appendix V. pp. 714—719.

² This conception of the national territory as an extended space bounded by the horizon and over-arched by the heavens, is that still entertained by the Dyaks of Borneo, who "consider the earth to be a flat surface, while the heavens are a dome, a kind of glass shade which covers the earth and comes in contact with it at the horizon. They therefore believe that travelling straight on always in the same direction, one comes at last, without any metaphor, to touch the sky with one's fingers" Beccari, *Wanderings in the Great Forests of Borneo*, chap. XXI. Dyak Cosmography, p. 337.

³ Eggeling, *Shat. Brāh.* v. 3, 1, 2, *Sacred Books of the East*, vol. xli. p. 59.

Greece, Harmonia was the Aramaic Kharmano, Chaldæan Kharman, the snake which encircled the village grove as its guardian deity, and hence the dialectic forms of her name Harmonia and Sarmo-bel were evolved. One of these, Sarmo-bel or Sarmo, the fire (Akkadian *bil*) god, is the distinctive name of the Agathodæmon or good snake, depicted in the Phœnician symbol  of the St. Andrew's cross, indicating the snake encircling the region round which the year sun-hen runs her annual course, beginning in the South-west. The guardian snake-goddess is the daughter of Electra, a star in the Pleiades¹; and hence the conclusion is clear that the snake-daughter of the Pleiades, who was guardian of the year of the flying-bird, was the bride of the father-ape of the Pleiades year who turned the stars round the Pole.

This conclusion is confirmed by another name of the snake-goddess, Khusartis, from Khurs, a circle, who was wedded to the dwarf Kabir-Khrysor or Khrusor, the circle-maker or ordainer, and who as the creating wise ape (*Kapi*, Tamil *Kabi*) who became the Indian god Kabir, put all things in circular order in the national tent whose walls were the dome of the sky. His wife was also named Thuroh, the law, the Hebrew Thorah, so that she was the ruling goddess who presides over the universal sequence of ordained natural phenomena².

But this heavenly tent, according to the same series of mythic histories, contained not only the snake-mother who had become the flying-sun-bird ruling the year and the wise ape who turned the stars round the Pole, but also the Mother-tree reaching to the Pole Star, on which he sat and in which the cloud-bird had its nest. This is proved by the statement of Pherecydes of Syros, who wrote about 600 B.C., and drew his materials from the Phœnician historical legends of Asia, that Zeus threw a veil, the Peplos of Harmonia, over the winged oak, the revolving world's tree, the parent-oak of

¹ Smith, *Classical Dictionary*, Harmonia, Electra.

² Mövers, *Die Phönizier*, vol. i. chap. xiii. pp. 502, 504, 507, 658, chap. iii. p. 103.

the Lapps, Esthonians, and Celtic Druids, on which were depicted the stars, the earth, and the abode of Ogenos, said by Hesychius to be the Ocean¹. In short, the tent covered by the veil through which the stars were seen was the earth conceived as bounded by the national horizon, and in this form of the myth we find that the tree, instead of being stationary, as in the original story of the ape sitting on its branches, has become the winged world's tree, which, as we shall see later on, was made to revolve by the divine potter of the age, when the earth was believed, as in the Malay theology, to turn on its axis four times in the year².

In this tent, lighted by Brihaspati, the Pole Star, the flight of the sun-bird was regulated by the goddess of the Brihati metre dedicated to him. It is a stanza of two lines of eight syllables each, one of twelve and one of eight, or thirty-six syllables in all, which, as we have seen on p. 97, ruled the year of the recital of the national history, and also that marked by the succession of the ritualistic festivals and sacrifices, for in the Brāhmanas the rule is laid down that "the year is the sacrifice³". This metre is said in Rig. x. 182, 2, to have been brought from Vishnu, the village (*vish*) year-god, by Bharadvāja, the lark, the flying-sun-bird, and it is said in the Brāhmanas that the year indicated in the Brihati metre is that of the thirty-six steps of Vishnu passing from the west to the east and returning back from east to west over the national Soma sacrificial ground. This was made oblong instead of its original circular form of the floor of the heavens' tent, when, as we are told in Rig. i. 152, 2, the square which we shall see in Chapter IV., Sect. D, to be the Garden of God of the Zend god Yima conquered the triangle. It was

¹ O'Neill, *Night of the Gods*, Axis Myths, The Tree Trunk, vol. i. p. 308; Lenormant, *Origines de l'Histoire*, 1. 96, 568, 569; Goblet d'Alviella, *The Migration of Symbols*, p. 168, A. B. Cook, *The European Sky God of Folklore*, vol. xv. 1904, no. 3, pp. 293, 294.

² Skeat, *Malay Magic*, p. 5.

³ Eggeling, *Shat. Brāh.* 1. 2, 5, 7—13, Sacred Books of the East, vol. xii. pp. 60, 62.

to the age of the theology of the hen sun-bird covered by the triangular heavens' veil that the goddess Brihati belonged. She dwelt in the Pole Star of her father Brihaspati, who is said in Rig. x. 72 to have created her from the non-existent. She is then called Uttānapad, the goddess whose outstretched (*uttana*) legs form the triangle enclosing the whole extent of the heavens from north to south. Its apex is, according to the Vishnu-purāṇa, Bk. I. Chap. xi., xii., Dhruva, the Pole Star. It was she who ruled the year of the sun-bird, circling from the South at the winter solstice to the North at midsummer round the dividing line of the thirty-six steps of Vishnu. The measurements of this year are clearly set forth in the rules for the recitation on New Year's day of the Brihat Sāman. The first recitation of the first two stanzas of Rig. vi. 46, 2 in the Brihati metre is to be made at the left or north wing of the later brick altar of the flying-sun-bird ¹, the point it reached at midsummer in its annual circuit of the heavens from South to North. The reputed author of these stanzas is Bharadvāja, the summer lark, and they contain a prayer to Indra, the rain-god, for the monsoon rain which comes to Northern India at the summer solstice. This was followed by the recitation of the Rathantara or Rathatur (Grassmann) Sāman, celebrating the return (*tur*) from North to South of the sun-chariot (*ratha*). The stanzas recited at the right or south wing of the altar are Rig. vii. 32, 22, 23, and they also pray Indra for rain ². This Rathantara Sāman is said in Rig. x. 181, 6, to have been taught to Bharadvāja, the reputed author of the hymns of Mandala VI. of the Rigveda, by Vishnu and Vashishtha, the author of the hymns of Mandala VII., the superlative of Vasu, the creator, said in the Zendavesta to be the fire in the waters of the earth, the fourth of the five creating fires of Zend theology ³.

¹ Eggeling, *Shat. Brāh.* ix. 1, 2, 37, Sacred Books of the East, vol. xliii. p. 179.

² *Ibid.*, i. 7, 2, 17, ix. 1, 2, 3, 6, vol. xii. p. 196, note 4, xliii. p. 179.

³ Mill, *Zendavesta*, part iii. Yashna, xvii. Sacred Books of the East, vol. xxx. p. 258.

Also Vashishtha is said in Rig. vii. 33, 10, 11, to be the son of Agastya Canopus, who, as we have seen, led the Pleiades' stars round the Pole. He is said to have been engendered by Mitra-Varuna, the gods ruling the winter and summer seasons of the year¹, as a drop which fell by the command of God into the sacred lotus (*pushkara*), the Mother-plant of the nation born from the divine waters of the Southern Ocean

Hence the recitation of the year-hymns of the goddess Brihati denoted the two series of the thirty-six steps or weeks of Vishnu, those spent in the yearly journey of the sun-bird from South to North, and the return journey from North to South, each performed in thirty-six weeks, or seventy-two weeks in all.

These seventy-two weeks of the year are those reckoned in the Zend ritual for the making of the sacred Kusti or girdle with which every Zend male and female child was invested when fifteen years old. It contained seventy-two threads to represent these seventy-two weeks, and these were divided into six strands each of twelve threads, which were braided into three separate string ends each of two

¹ The festival of Mitra, called Mihir and Mithra in the *Zendavesta*, was celebrated by the Persians from the 1st to the 16th of Mithr-mah (December—January), and that of Varuna is in the Indian ritual the Varuna-piaghāsāh held at the full moon of Ashādhā (June—July) at the summer solstice, when the whole month divided into six weeks of five days each was dedicated to the worship of the rain-god who finished the creation of the world in the first five-days week, and the spirits of the dead fathers and mothers invoked in the Farvardīn Yasht then recited were summoned to the festival (Sachau, *Alberuni's Chronology of Ancient Nations*, On the Festivals of the Months of the Persians, pp. 199—204, 207; Eggeling, *Shat. Brāh.* ii. 5, 1, Introduction, Sacred Books of the East, vol. xii p. 384) The invocation of the souls of the dead, which was first in Persian and Zend ritual transferred from the beginning of November to the summer solstice, was at a later period, as I shall show in Chapter VI, Section F, transferred to the Hamaspath maēdh festival held from the 10th to the 20th March. Darmesteter, *Zendavesta*, Farvardīn Yasht, Sacred Books of the East, vol. xxiii. p. 192, note 1. Further proof that Mitra was a god of winter is given in Rig. x. 89, 14, where in a hymn celebrating the deeds of the year-gods Mitra, Varuna, Aryaman and Indra, the foes of Indra are said to be as if slain by Mitra-keru, the frost of Mitra.

strands of twenty-four threads, and these number seventy-two, twelve, twenty-four and three denote the weeks, months, half months and three seasons of the year¹ of twelve months.

In the Chinese Tāo texts these seventy-two weeks are the seventy-two holes made in the shell of the white tortoise caught by the fisherman Yü Zü, who gave it to Yuan meaning "the first," the king of Sung, whose chariot is said in the Yü Khu Ode² to have been drawn by white horses, an attribute of the sun-god. He was instructed by a divine message to kill it for divining. It was then cut open and seventy-two slits were made in its shell, and with these seventy-two divining slips all national divinations were subsequently made, that is to say, the years of their annals from which they deduced instructions for future guidance were divided into seventy-two five-day weeks. Frequent mention is made of the use of the divining tortoise-shell in the Chinese sacred books, and it is said to give unlucky omens when a state is about to perish and lucky ones when it is going to be successful. With it were associated the sacred stalks *Ptarmica Sibirica*, which were survivals of the mother-tree and plants of the age of the seventy-two-weeks year depicted on the shell of the tortoise caught in the year nets of the state fisherman round which the year-bird Phăng Zu used to make its yearly flight³.

¹ Hewitt, *Ruling Races of Prehistoric Times*, essay iv. p. 407, where all the authorities on the subject are quoted.

² Legge, *The Shih King*, Ode ix. Sacred Books of the East, vol. iii. p. 327.

³ Ibid., *Texts of Taoism*, The Writings of Kwang Zhe, book xxvi. part iii. sect. iv. 6; *The Li Chi*, book xxviii. sect. ii. 24, Sacred Books of the East, vol. xl. pp. 136, 137, xxviii. p. 320, note 1.

CHAPTER III.

EMIGRATION FROM AND IMMIGRATION INTO PRE-VEDIC INDIA.

A. *Emigration to and settlement in Asia Minor.*

THE founders of the primitive province and village with its year measured by seventy-two five-night weeks, and the accompanying ritual and customs I have described, were, if they resembled their present Dravidian descendants, a fairly tall dolicho-kephalic race, with noses thicker and broader than those of any other human family except the negro, a low facial angle, thick lips, wide and fleshy faces, coarse irregular features and little beard. Their figures were broad and their limbs sturdy, and their colour dark brown approaching to black¹. These people, after a lapse of time which, probably like the stages of the very long Palæolithic age in Europe, amounted to many centuries, found that their birth country in the south of India no longer furnished room for their increasing numbers, as the mountains and forests which covered its surface only supplied few open spaces for settlement, and in seeking them it was almost impossible for pioneers whose only cutting weapons were rude flint knives to make their way through the dense woods and tangled creepers. It was only along the rivers that they could find easy modes of transit, and these were furnished by the canoes they made from trees hollowed by the rude flint implements of the Palæolithic age. These were no doubt similar to those made down to their recent extinction by the canoe-making Tasmanian aborigines with

¹ Risley, *Tribes and Castes of Bengal*, vol. i. Preface, p. 32.

flint implements of the rudest possible type. In these they moved down the rivers and established their villages in the more open spaces they found on the sides of their valleys, placing them on heights where they were out of reach of floods. When they reached the sea or when they were originally settled on its wooded coasts, they used its waters as their road to fresh settlements, but in the utter absence of information as to their progress and the sites of their various provinces and villages, we cannot meet with any certain reliable evidence of these movements till we find them in the Persian Gulf. The story of their arrival and settlement there is most clearly told in the legends and institutions of the Sumero-Akkadians of the Euphratean Delta. They tell us that the first civilisers of the country were the people led by the God Ia-khan or Ia, the fish, the son of the house (*I*) of the waters (*a*), the birth-ocean. He came thither clothed in fish-skins in the ship Ma, the constellation Argo, called by the Zends *Sata vaesa*, or the star of the hundred (*sata*) creators, and landed at Eri-du or Eri-duga, the holy (*duga*) city, whither they came from Dilmun, the isle of God (*dil*), where Ia first appeared to human eyes as En-zag, the first-born (*sag*) of God (*en*), the fish-born son of the waters. This was the island of Bahrein celebrated for its pearl fishery¹.

These people, with whom the eastern Munda or Malay sun-worshippers were intermingled, settled as the race known as Sumerians on the coasts of the Euphratean Delta and the South-eastern shores of Arabia, forming the west coasts of the Persian Gulf, and divided the country into provinces like the Indian Parhas, each of which had its central town surrounded by its associated villages, and its own gods worshipped in the village groves, together with its series of provincial and village festivals appropriate to the year reckonings regulated by their rulers, who had been Mankis and Mundas in India. This system of national growth

¹ Sayce, *Hibbert Lectures for 1887*, lect. ii. p. 114, note 1, lect. iii. pp. 131—135; Lenormant, *Chaldean Magic and Sorcery*, pp. 201—204.

prevailed over the Euphratean Delta, Babylonia, Mesopotamia, and the whole of South-western Asia, and extended to Egypt, which was divided into Nones each with its central city, holy groves, and local gods. These became in the Euphratean countries the provinces ruled by the numerous cities into which the land was divided, and in Syria the districts of the early Canaanite population of the Rephaim described in the book of Joshua as cities with their associated villages; and these districts must, like the present Parhas of the Kolhan in India, have been very small, for in the territory of the tribe of Judah covering about 1,200 square miles, the hundred and six cities each ruling its province are mentioned, giving only about eleven square miles to each province.

These immigrants became in their new home the race known in Akkadian and Assyrian history as the "sons of Ia, the black-headed race," of Sumer, whose mother was Gula, the great goddess called Istar, the Gingira or Creatrix of the Akkadians, the wife of the Southern sun and the goddess of the watery abyss whence life was born¹. The first city founded by these Sumerians was Erech, originally called Unuk, meaning "the place of Settlement," the Enoch of Gen. iv. 17, and its sea-port was Eriduga, the holy city².

In the sacred grove of this latter city the god Dumu-zi, the son (*dumu*) of life, the star Orion, who succeeded Canopus as the ruler of the year, was born, and his birthplace is described in an Akkadian hymn quoted by Dr. Sayce as "an overshadowing tree whose roots reached the deep and which was in the centre of the earth. Its foliage," like that of the other world-trees, "was the couch of Zi-kum, the primæval Mother of life (*zi*), the mother-bird, and from this virgin Mother-tree which no man hath entered," Dumu-zi was born. This holy grove was the seat of Anu, the god of heaven, and Istar, and it was there that the festival girls, her consecrated maidens,

Sayce, *Hibbert Lectures for 1887*, lect. iii. pp. 140—144, lect. i. p. 79.

² Ibid. lect. iii. pp. 184, 185.

the representatives of the Dravidian village mothers, danced their seasonal dances ¹.

These Sumerian sons of the Mother-tree and the holy grove became the black Himyarite Sabæans of the Euphratean valley and the southern coasts of Arabia, the race known in Assyrian history as the Kaldā or Chaldæans, who were skilled astronomers, and who, according to the Babylonian traditions recorded by Bērōsus, were the first rulers of the country after the deluge, who studded it with towns forming with their surrounding districts associated provinces, and whose eighty-six kings reigned for 34,080 years ². They are proved to have measured time by the Pleiades by the calendar of Telloh or Girsu, the city containing the oldest Akkadian monuments and inscriptions yet found, as their New Year's festival of the goddess Bau of the watery abyss was held in the middle of October ³.

The modern representatives of these fresh settlers in the Euphrates valley are the Sabæan Mandaites, who call themselves the sons of the word (*manda*) of God, the traders of Mesopotamia, who begin their solar-lunar zodiac with which they measure their months and years with the Parwe, the Pleiades ⁴. They are now artisans and traders in Mesopotamia, but the Sabæan race to which they belong were once rulers of Southern Arabia called Saba. They were one of the lines of ancestry whence the great Kushika Nāga race was descended. They were the chief merchants of the East, and their territory, described in Genesis x. 26-30 as the thirteen provinces ruled by the sons of Joktan, one of whose sons is Sheba or Saba, stretched from Arabia to the Mountain of the East, the Akkadian mother-mountain of Khar-sak-kurra, the mountain of the ox (*khar*), of the rain (*sak*), of the East (*kurra*). This description tells us that they ruled all

¹ Sayce, *Hibbert Lectures for 1887*, lect. iii. p. 184, lect. iv. p. 238.

² Ibid. Babylonia, *Encyclopædia Britannica*, ninth edition, vol. iii. p. 283.

³ Ibid. *Gifford Lectures for 1902*, The Religions of Ancient Egypt and Babylonia, part ii. lect. ix. p. 473.

⁴ Sachau, Alberuni's *Chronology of Ancient Nations*, chap. xi. p. 227.

Arabia and Persia, for their eastern mountain is the spur of the Himalayas, whence the Haētumant, the modern Helمند, flowed to the lake Kashava, the modern Zarah, where the first Kushite king Kavād was found as a babe in the reeds by the goat-god Uzava¹. They are called in Isaiah lx. 6, Jeremiah vi. 20, Ezekiel xxvii. 22, the richest merchants in the East, who as the sons of Dedan, one of the sons of Joktan called Jokshan (Gen. xxv. 3), representing, according to Gesenius, the islands of the Persian Gulf, sold precious cloths for riding, that is, Persian saddle-bags, carpets, horns of ebony, and ivory brought from India (Ezekiel xxvii. 15, 20).

These people worship the Pole Star as the visible sign of the Father God, and I have given elsewhere a full abstract of the ritual of their New Year's Day service, which is now held at the autumnal equinox². But originally, as Alberuni tells us, they, and apparently all the people of South-western Asia, began their year with the Feast of Booths made of tree branches. This was held from the fourth to the eighteenth of Hilāl Tishrīn II., October—November³. In Arabia this festival, now a New Year's Fair, in which the whole population dwelt in tree-booths in remembrance of their birth as sons of the forest, began the year of the Mother-stars of the land, the Pleiades, called the Thorayya or Lights⁴, on the fourteenth of Dhu-alkada (October—November). It lasted for the rest of the month, and during its continuance universal peace was observed, and it was attended by all the Arabian tribes. In the days of Mahomet it was held at Ocatz, three days' journey east of Mecca, and at it sacred poems, that is, national histories, were recited and prizes

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. ii. pp. 50—52.

² Ibid. *Ruling Races of Prehistoric Times*, vol. II. essay viii. pp. 156—165.

³ Sachau, Alberuni's *Chronology of Ancient Nations*, chap. xviii. The Fasts and Feasts of the Magians and Sabæans, pp. 315—317.

⁴ Blunt, *Seven Golden Odes of Pagan Arabia*, p. 56; Tiele, *Outlines of the History of the Ancient Religions*, Primitive Arabian Religion, p. 63.

given for them ¹. This fair-festival is still kept up by the Bedouin descendants of the ancient Himyarites, who hold it yearly at the tomb of Selah ², the Shilah or Spear of Gen. x. 24, son of Arpachsad or Arpa-Kasid, the land (*arpa*) of the conquerors (*kasidi*), or Armenia ³. His son Shilah was the sacred spear which preceded all the marches of the early free-worshippers, as it still does those of the American Indians, whose affinity with the Indian Dravidians in the system of relationship peculiar to the Dravidians and Iroquois Indians and in their ritual I have traced fully elsewhere ⁴. These Indians make their tribal fire-drill or national spear of two pieces taken from the ash and cotton-wood, their parent-trees, and this is a counterpart of the sacred fire-drill of Indian Brahmanic ritual made of the Khadira (*acacia catechu*) the socket, and the Pipal (*Ficus religiosa*) the drill turning on it. This spear led the sons of Eber, the Semite father who peopled the lands of South-western Asia, to Nahor or Nahr, the ancient name of the Euphrates, and they gave to Southern Arabia the name of Hadhramaut, a form of the Hebrew Hazar-maveth, one of the thirteen sons of Joktan ⁵, and it was they who formed the northern section of the mixed race whose fathers inter-married with the daughters of the Indian Himyarite-Sumerians.

At this fair-festival, beginning the Pleiades year, the goddess Tarsa, whom Alberuni calls Venus, was worshipped, and she is apparently the mother-goddess from whom the Yarubah, the principal Himyarite tribe of the Banu Kahtan, or sons of Joktan, trace their descent ⁶. She was the Assyrian

¹ Muir, *Life of Mahomet*, p. 13; Sachau, Alberuni's *Chronology of Ancient Nations*, chap. xx. p. 332.

² Bent, *Southern Arabia*, chap. xi. pp. 130—134.

³ Sayce, *By-paths of Bible Knowledge*, II. Fresh Lights from the Ancient Monuments.

⁴ Hewitt, *The Ruling Races of Prehistoric Times*, vol. i. essay ii. pp. 56, 57, vol. ii. essay ix. pp. 237—243.

⁵ Bent, *Southern Arabia*, chap. xi. pp. 130—134.

⁶ Burton, *Arabian Nights*, The Story of Ghanb and his brother Ajib, vol. 5, p. 166; Robertson Smith, *Religion of the Semites*, lect. ii. p. 50.

goddess Allat, who rules over the subterranean world, and is the equivalent of Bau, called also by the Akkadians Nin-lil, the lady of the South-west world of dust or mud (*lil*), the ocean abyss whence the South-west monsoon comes. She is called by Herodotus I. 131 Alitta, who is, he says, the Persian Mithra, the female form of the later male god whose New Year's festival was, as we have seen (p. 125, note) held at the winter solstice, and in Herodotus III. 8 she is named Alilat. Her resemblance to Venus, noticed by Alberuni, shows her to be like the Latin Venus, the Sanskrit goddess Vena, invoked in Rig. x. 93, 14 with Rāma, and her name comes from the root Van, meaning a tree, and she is thus identical with Vanas-pati, the lord of the wood (*vanas*), the central world's tree, invoked in stanza 10 of the Apri hymns addressed to the national gods summoned to the Soma sacrifice as the mother-tree crowned with the Pole Star¹. It was in this capacity that she became the goddess of the Feast of Booths made of tree branches, held by the descendants of the children of the village grove united with the northern immigrants, sons of the fire-spear. In Hillal Ayyar (April—May), the seventh month of the Pleiades year, in which, as we have seen on p. 114, the New Year's festival of the Chams of Cambodia and the Gonds of India was held, the festival of the blind god Dahdak was celebrated. He was the god of the blind gnomon-stone or tree-trunk round which, as the national maypole, the mid-year dances of the national year were danced. This symbol was worshipped in the North both as the stone and wooden divine pillar; and as the former it was, as we shall see, the year-dial placed in the centre of the sun-circle, and called Hirmensol the Great (*hir*) stone (*men*) of the sun. As the wooden pillar, the original divine tree-trunk, it became the village Maypole of Europe.

In this month, Bārkhūseyā, the lightning god, was also worshipped. He as the god of the summer lightning is a form of the god Azaf, the son of Barkhya, who was Vizier

¹ Rig. III. 4. 10, v. 10, VII. 2. 10.

to Solomon, the Akkadian Salli-manu, the fish-god. He arrested and confined in chains Sakhr, the stealer of Salli-manu's year-ring¹, when the conquering god of the summer left his throne at the beginning of the winter half of the Pleiades year. By this theft he ruled the first six months of the year, from October—November to April—May, as the Akkadian rain-god Sakh, or Sukus, the Akkadian name for Istar, the mother of Dumuzi, born from the mother-tree at the winter solstice, when the year of the primitive sun-bird began, when she, as the mother Bau, ruled, as we have seen, the first half of the Pleiades year.

We thus see that these emigrant Indian races, like all other primitive tribes who became organised nations, took with them wherever they went their measurement of time, their local gods, village and provincial institutions, and all their national rules and customs, including those regulating the birth of their children as offspring of the village grove begotten at the seasonal dances of the village mothers, who danced under its shade at the beginning of each season; these dances being reproduced in those of the consecrated maidens of Istar, who became the Kedesha of South-western Asia, the women consecrated to the temple god or the worship of Mylitta, Cybele, Aphrodite, and Venus.

The ritual of all the local rites and the code of local law binding on all members of the community was recorded in the carefully remembered teachings of their ancestors, who dwelt in the pictured tent-palace, whose covering was the heavens over-arching their provinces on earth, and which, as these grew to confederated kingdoms, was looked on as the home of all members of the nation both during their lives on earth and in their future existence, when their spirits passed into the groves, fields, and villages of the underground counterpart of their earthly territory depicted in the Egyptian Papyrus of Ani, where we see Ani, who has

¹ Burton, *Arabian Nights*, The Tale of the Fisherman and the Jinni, vol. 1. p. 38, note 6.

become Osiris Ani, ploughing in the Elysian fields. In Egypt the national house was the heavens' palace built by the great ape-god Khnemu, called in the Book of the Dead, chapter lvii. 6, he who "set up the walls of the house of the gods in Anna, heaven¹," and who in chapter xxx. 13 is said to knit and strengthen the limbs of the Scribe Anu, who is to become Osiris, and he is the keeper of the balance in which the souls of the dead are weighed, represented in the pictorial papyrus as the ape-god sitting above the balance. He is the god Khnubis, whose Coptic name is Kneph, whence the Greek name Canopus was derived²; and in this form he is worshipped in Egyptian mythology as the the Agathodæmon ☉, which was, as we have seen, the symbol of the flying-sun-bird of the age when Canopus, the Arabian great ape Repha the giant, was the ruling god, and it was he who ruled the Canopic mouth of the Nile, the great trading port of Egypt in the days of the Egyptian kings. The heavens' house he built was known as Perāoui, the Double Great House, the home of the sun of the North and the South, whose double crown was worn by the Egyptian kings, whose name Pharaoh is that of the heavens' palace of the nation which he, as the sun-god descended to earth, rules³.

This house, which revolved with the revolving heavens turned by the controlling ape, became the *Caer Sidi* or revolving tower of the Goidelic Celts in *Ynys Pybyrdor*, or the island of the moving door, the island of the mother-tree, called also *Caer Pedryvan*, the four-cornered castle, the successor of the primitive circular island, and *Caer Vidwit*, the castle of Revelry, the house of all the national gods headed by Brān, the raven-god, the original cloud-bird who sailed to the southern home of his birth to get the branch of the tree of life, the apple of Emain, which he brought to his later home in the western seas. In this

¹ Budge, *Book of the Dead*, chap. lvii. 6, p. 107.

² King, *Gnostics and their Remains*, pp. 41, 89.

³ Maspero, *Ancient Egypt and Assyria*, p. 49.

castle was the Cauldron of Life, the Southern Ocean of birth, which could supply food to all mankind¹; and it was the ideal home of the Western sons of the mother-tree, who measured time by the year of the Druids, that of the Pleiades, called in Welsh *Y twr ser*, the turning-tower stars. They began their year with a three days' feast to the dead, reproducing that of the Southern hemisphere, the European All Hallow Eve, All Saints, and All Souls' Day, almost universally observed in Europe on the 31st of October, the 1st and 2nd of November. And they, like their Indian brethren, recited in their national consecrated places of assembly, the symbolic centres of their revolving heavens' tower, their national histories at their principal year festivals, which were held in Ireland on Samhain, the 1st of November, Beltene, the 1st of May, the two festivals of the Pleiades year, and on Lugnassad, the marriage-day of Lug, the sun-god, on the 1st of August². It was also in Greek theology the tower (*tursis*) of Kronos, placed by Pindar, *Olympic* ii. 70, in the Isles of the Blest, in which Cadmus, Peleus, Achilles and all the national parent-gods dwell, and where the ocean breezes blow, the flowers gleam with gold, some on fair trees growing on the earth and others in the water.

The story of the northern progress of these emigrant Indian races who settled in Arabia and the Euphratean Delta is told in the Arab legend of the marriage of Repha, the great ape-star Canopus, to El Schauza Orion, here called a female, from which the Rephaim of Syria were born. After the wedding she broke the necks of her husband's two brethren, Sirius and Procyon, the stars of the Bridge of the Gods, the opening of the Milky Way, along which, in primitive solar mythology, the sun-god climbed in his yearly journey from South to North and his return from North to South².

¹ De Jubainville, *Le Cycle Mythologique et la Mythologie Celtique*, Best's Translation, chap. i. part iii. p. 3.

² Mövers, *Die Phönizier*, vol. i. chap. viii. p. 289, x. p. 406.

The marriage denotes a change in year reckoning made by these Indian immigrant races when they reached in Syria and Asia Minor a land where Canopus was no longer visible, and where they met the northern hunting-tribes whose ruling year-god was the mother-reindeer sun-god, the hind with the golden horns, the only horned female deer found by Heracles in the land of the Hyperboreans¹. This deer, which was dedicated to Artemis Arthosia or Orthia of the tree-trunk by the nymph Taygeta, was hunted round the sky by Orion the hunting-star, the wild hunter of the North, who was, as we shall see, to be slain at the end of his term as ruling-year-god by Artemis, who as Arkto, the Brauronian goddess-mother of the Athenian maidens, consecrated as her bears, was² the goddess of the Great Bear, the revolving bed of the gods which ruled the year after that of Orion.

*B. Formation of Confederacy of mixed Nationalities in
Asia Minor.*

When these Indian sons of the mother-tree began to establish themselves in the Euphratean Delta and Mesopotamia they found that the soil and climate was not so well suited for rice as India, and hence one of their first tasks was to find a substitute better adapted to their new home. This they found in barley and wheat, which are classified by all botanists as originally wild Mesopotamian grasses. They changed these into prolific food-bearing crops by methods similar to those by which their forefathers made the endless varieties of Indian rice out of this wild rice-grass, which every peasant in Central India hangs up in his house in August as an offering to the gods who stored the seeds of life in the

¹ Pindar, *Olympic*, in. 31, pp. 12—17; Ridgeway, *Early Age of Greece*, vol. i. pp. 360—362.

² Frazer, *Pausanias*, vol. iv. pp. 223, 224; F. Boettcher, *Die Akropolis im Athen Berlin*, Julius Etrenger, 1888; Hewitt, *Early Races of Prehistoric Times*, vol. i. essay vi. pp. 507, 508.

plant, and as a memorial of their original parent the wild rice-grass.

They also began the domestication of farm cattle, and thus formed the breeds of pigs, short-horned cattle, sheep and goats, which were introduced by their descendants into Europe in the Neolithic Age, together with the Asiatic wheat and barley ¹.

Their principal allies and coadjutors in the new country were the Finn races, who at a very early period as the Akkadians or Mountaineers came in contact with the Indian Sumerians, who cultivated the soil with the digging stick. The Finns, like their present representatives the Ugro Altaic Finns, were a pastoral race who learnt in the icy regions of the north and in the cold of the Glacial Age further south to domesticate the reindeer, their deer-sun-god. They introduced among the southern nations the belief in magic and witchcraft, and in the almost divine power possessed by the inspired Shaman and the wise woman who ruled the household fire, or Joula, of each family lighted at the winter solstice, and surviving in our Yule, which is the winter New Year's festival among all Finns; and they brought with them the Shaman priest and his magic drum, which still survives among the Lapps, who ornament it with symbolic figures ². This is the musical instrument played at the seasonal dances of the Turano-Dravidians, the mixed race formed by the union of the Turanians of the North, whose origin I am now describing, with the Indian rice-growers, to whom they brought barley and wheat from Asia Minor.

The race formed by the union of these Finn herdsmen with the Indian farmers is that called in the Zendavesta the wizard Yatus, said to be born in the land of the Haētumant ³, or Helmend, rising in Kharsakkurra, the mother-mountain of

¹ Boyd Dawkins, *Early Man in Britain*, p. 300.

² Comparetti, *The Traditional Poetry of the Finns*, English Translation, p. 288; Lenormant, *Chaldean Magic and Sorcery*, chap. xv. pp. 248, 249.

³ Darmesteter, *Zendavesta Vendidad Fargard*, i. 14, Sacred Books of the East, vol. iv. p. 8.

the Akkadians. They are the flesh-eating Yatudhana of Rig. x. 87, 2-19, called in the Zendavesta the sons of Danu, the Dānava, who are the earliest ruling race mentioned in the Rigveda and Mahābhārata, and whose father-god was, as we shall see in Chapter III., Sect. E, the mud (*tan*) god of the southern abyss, the Cretan and Greek god Tan.

The mother-goddess of these wizard races was Maga, the mother of magic, and the fire-worshipping Magi, who gave to Sinai the Akkadian name of Magana, and in her male form she was El Makah, the god of the Himsyarite Sabæan Arabs¹. She was the goddess of the land of Magog in the north-east of Asia Minor, to which the Rephaim ruled by Og, king of Bashan, traced their origin.

The Finns her children were a brachy-kephalic yellowish or brownish race, with round heads, low foreheads, prominent cheek-bones, with thick lips, short and flat noses, black hair and scanty beard, and dwarfish in stature²; and they were ethnologically allied to the cave-dwellers of the Belgian caves of the Liesse, who worshipped the reindeer in the last glacial epoch, and to the dwarfish round-headed Iberian race still numerous in Switzerland and Southern France, whose remains are frequently found in tombs of the bronze age, when these sons of the household fire generally burnt their dead. A third member of this new confederacy formed in Asia Minor was the race of the Northern hunters sprung from two parent stocks. The first, the dolicho-kephalic people with very thick skulls of the Neanderthal type, with receding forehead and chin, prominent protruding eyebrow-ridges, large jaws, broad bent knees and broad backs, and they most probably had very hairy bodies like their congeners the satyr races of Asia Minor, whose heads were round³, the Ainos of Japan and the

¹ Tiele, *The Outlines of the History of Ancient Religions*, The Sabæans, sect. 48, p. 79.

² Risley, *Ruling Tribes and Castes of Bengal*, vol. i. preface, p. 32.

³ G. Bertin, *The Races of the Babylonian Empire*, Journal of the Anthropological Institute, Nov. 1889, p. 105; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay vi. p. 544: *History and Chronology of the Myth-Making Age*, chap. iii. sect. E. pp. 120, 121.

Todas of the Nilgherris of Southern India, both of whom have the Neanderthal projecting superciliary arch, and hair over the whole body, all three being reckoned by Topinard as ethnologically allied to one another ¹.

The Todas, whose marriages are polyandrous, one woman being the wife of a family of brothers, are traditionally descended from Amnor, the Northern country, and are a tall, martial-looking race with aquiline noses ², points in which they resemble the second race of the Northern hunters, the Cro-Magnon men. Their high-priest, called Palal, the guardian of the sacred buffaloes, is after his election obliged to live naked and alone for a week, and for three days and two nights has no fire, which he is only allowed to light on the third night by twirling a wooden fire-drill in a wooden socket. During this time milk, his only nourishment, is brought to him every evening by his vicar, the Kavi-lal. Every day he must cut with a sacred flint-knife a branch of the national parent-nut-tree called Tude (*Millingtonia Symplificifolia*), strip off the bark, and after bathing in the sacred stream, rub his body three times, morning, noon and evening, with the holy sap, which he also drinks. After this fast he is baptised and consecrated by being bathed and rubbed with the sap of seven different sacred trees, each of which he must taste, and which recal the seven sacred trees headed by the Pipal (*Ficus Religiosa*), of which the wood is thrown into the fire in the ritual of the Hindu Homan or daily fire sacrifice ³. He then becomes the guardian of the national herd of sacred buffalo which he must milk morning and evening, and he bears as his sceptre the rod cut from the parent-tree, which is the Baresma or rain-wand of the Zend High Priest, who guards the sacred kine of Ahura Mazda, called in the early Gāthas the creator of the kine "whose milk bears in it the seeds of immortality," imparted to it by the grass they eat,

¹ Topinard, *Anthropology*, p. 505.

² Elie Reclus, *Les Primitifs*, p. 212.

³ Beauchamp, Dubois' *Hindu Manners, Customs, and Ceremonies*, vol. 1. p. 177, II. p. 659.

from which grass eaten by the holy kine, as we have seen in p. 105, Zarathustra was born as the sun-hawk¹.

The Ainos, who form the North-eastern branch of the Neanderthal races, have both dolicho-kephalic and brachy-kephalic skulls, their Neanderthal relationship being marked by their receding foreheads, the superciliary ridges over their eyes, and their platy-knemic tibias. They are flesh-eaters, who say that they came to their present homes in the West led by a dog, their only domestic animal. They marry and each man brings his wife to his father's house. They are also sons of the mother-tree, which is to them the Elm (*Ulmus montana*), whose fibrous bark supplies them with cloth. They also trace their descent to the willow, from which they make their Inao or household deities, kept in the north-east corner of the house and planted in groups like the trees of the original village grove. But the most distinctive trace of their historical descent is that given by their worship and annual sacrifice of the Bear, which is caught as a cub and suckled by the wife of the captors. It is slain with poisoned arrows and eaten raw by the Ainos, as a first-fruit sacrifice, at their national festival in August. Their traditional national descent from the bear, the mother-tree and the snake, is told in the story of an Aino hunting a bear. He followed it into a cave, where he found himself in another world, and was changed into a snake after eating the fruit he found there. He crawled back to the mouth of the cavern, where he fell asleep at the foot of a great pine-tree, the mother-tree of Cybele, the cave (*cybele*) goddess of Asia Minor. She woke him up and told him to climb the tree and throw himself down from it. On doing this he found himself at the foot of the tree in human shape standing by the body of a snake ripped open².

¹ Elis Reclus, *Les Primitifs Monticules des Nalgheris*, pp. 260—266; Mill, *Zendavesta*, part III. The Gathas Yasna, xxxi. 9, Sacred Books of the East, vol. xxxi. pp. 44, 45; Hewitt, *History and Chronology of the Myth-making Age*, chap. III. pp. 121—124.

² Topinard, *Anthropology*, pp. 350, 431, 445, 476, 505; Hitchcock, *The*

We here are brought in contact with a race who did not only, like the Dravido-Munda Indians, trace their descent to the mother-tree and the cloud and sun-bird, but which also, like the great majority of Northern tribes, called themselves the sons of father-beasts, the bear, the wolf, the bull and many other animal totems, and who were for the most part flesh eaters. These sons of the bear, who, as we shall see, made the Great Bear constellation worshipped by the Todas ruler of their year, and their parent-star, were the hundred thousand bear warriors who are said in the Mahābhārata account of the muster of the army of Rāma, the year-god, to have come to his aid with the bird-headed ape Sugriva and Hanuman the tree-ape Maroti. They all bore the Tilok or bear mark of descent on their foreheads, and were led by their king Jamvāvān the sacred Jambutree (*Eugenia jambolana*), under which the infant Buddha, the sun-god, was placed at the year-ploughing match when he made his first appearance in public, and which was the parent-tree of Jambu-dwipa, the central land of India¹.

It was probably through the western line of the Southern immigration into India of these bear-descended warriors that the names Guru for master and Chir or Chirya for bird, the parent-bird of the Chiroos, became imbedded in Indian popular vernacular speech, for Guru in Aino means a man, and Chir is their generic name for bird², and perhaps research may show that these names are still incorporated in dialects of Asia Minor.

The second race of Northern hunters associated with the Neanderthal sons of the bear were the descendants of the tall people known to ethnologists as the Cro-Magnon race, whose earliest skeletons yet discovered were found at Cro-

Ainos of Yezo, Report of the National Smithsonian Museum, 1890, p. 456; Batchelor, *Ainu and their Folklore*, chaps. i. viii. ix. xi. pp. 1, 83—109.

¹ Mahābhārata Vana (*Draupadi harana*) Parva, cclxxii. p. 836; Rhys David, *Buddhist Birth Stories*, The Nidānakathā, p. 75; Ilewitt, *History and Chronology of the Myth-making Age*, chap. iii. pp. 118, 119.

² Batchelor, *Ainu and their Folklore*, pp. 75, 115, 451, 490.

Magnon on the Vezere, in the department of Dordogne in France. Their remains date from an early period in the Palæolithic Age, but one subsequent to the Spy Onoz Neanderthal skeletons found with the bones of the horse, ox (*Bos Primigenius*), mammoth, and the woolly rhinoceros tichorinus, the cave hyæna, and the reindeer whose advent marks the beginning of the second Glacial Epoch. In the Cro-Magnon period, though the mammoth existed in South France and drawings of it are found in their caves, the principal animals were the ox, aurochs, horse, reindeer, the elk, the stag and the cave bear. Their skulls differed essentially from the Neanderthal type, for they show a broad and high forehead, well vaulted head, large, narrow and somewhat aquiline noses, slightly projecting jaws, and a small triangular chin pointing forwards. They were not like the Neanderthal race, short, but remarkably tall, skeletons of nearly six feet high being found, and they were very strong and muscular ¹.

Both these races used bows and arrows. The arrows found with the Neanderthal skeletons at Spy Onoz in Belgium are made of the ivory of the tusks of the elephants abounding in their forests, for seven tusks were found in the cave in front of which the skeletons were found.

The Cro-Magnon arrow-heads are made of flint, and are described by De Quatrefages as most carefully and artistically constructed, the weight, form and angle being varied according to the animals for whose slaughter they were intended, and the people who used them are shown by their skulls to be intimately allied to the Guanches of the Canaries, the Kabyles of the Beni Masser and Djurjura, and the long-headed Basques of Spain ².

¹ De Quatrefages, *The Human Species*, chap. xxvii. The Cro-Magnon Race pp. 316—323.

² *Ibid.* pp. 316, 317, 335.

C. *The archer-sons of the bow and the makers of pottery.*

It was these archer tribes, the archer-sons of the bow and the makers of pottery, represented on the Assyrian monuments as wearing beards, who probably first taught the beardless Indian and Finn immigrants to substitute the bow for the throwing stick, the first form of the Australian boomerang, still used by some Indian forest tribes, and the questions to be dealt with in investigating the story of the invention of the stringed bow and its far-reaching consequences are some of the most important and interesting in historical ethnology.

The bow could only have been invented by a hunting-race accustomed to kill quadrupedal game such as deer, and it was probably this weapon which gave the name of Kausika or Kausha, the sons of the bow, the Arabic kaus, the Hebrew kesheh, the Assyrian kastu, to the race of hunting warriors who afterwards became the Kushika Nāgas, sons of the sacred Kusha-grass (*Poa cynosuroides*) of later Indian ritual and of the tortoise (*kush*). It could never have been invented in their traditional birth-place, the treeless plains of Central Asia. It was only in damp hot forests that grasses with a sufficiently tenacious fibre to make bowstrings could be found ready to hand, and that grass fibre was the traditional material of which they were made is proved by the fact that the three-stringed girdle denoting the three seasons of the Northern year, with which every Indian Kshatriya or warrior is invested at eleven years old¹, is made of Murva (*Sansiviera Zeylanica*), a kind of hemp used to make bowstrings.

That the bow used as a hunting and warlike weapon was first introduced into India by the warrior tribes of the North is proved by the traditional history of the Bhils, or sons of the bow (*billa*), a numerous tribe of mixed Northern and Indian origin in the forests of Western India, some of whom invest at his coronation the Raja ruling the territory in

¹ Buhler, *Manu*, ii. 42, Sacred Books of the East, vol. xxv. p. 37.

which they dwell with the Tilok or distinctive mark of sovereignty. They all reverence the Bor-tree (*Zizyphus jujuba*), from which the sacred Soma was made, in the Sautrāmanī form of the Hindu New Year's sacrifice, held originally in Khārtik (October—November) as the festival of the eleven gods summoned to the sacrifice in the Vedic Apri hymns¹. Of the forty sub-sections into which they are divided twenty-five trace their descent to a special mother-tree², and the Mori sub-tribe who claim descent from the peacock, to which they offer grain, place the offering near their foot-tracks on a piece of red cloth, and near the offering they draw the mark of the Su-astika, sacred to the flying-star-bird who follows the course of the sun round the heavens. The purest specimens of the race are tall, with generally long and medium heads and wavy hair, and they are intensely devoted to the dog, their hunting companion; and no Bhil will dare to break an oath made when his hand is placed on the head of his dog. This dog is the sacred animal of the fire-worshippers, who attends the dead on their death-beds and at funerals, and they, as we shall see, first became an organised community in Asia Minor, the traditional home of the sons of the bow.

But though tradition points to the Bhils as the tribe who introduced the bow into India as a warlike weapon, there is no proof that they originally invented it, and that they did not learn its use from one of the still more primitive hunting-tribes. Most interesting evidence on this subject is given by the Bushmen of South Africa, a yellow-skinned, saw-brown race, who are undoubtedly the oldest inhabitants of that part of the continent and perhaps of all Africa. In the South they were certainly not indigenous but came down from the North-east, and are probably allied with

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii., sect. c. pp. 321—323.

² *Census of India*, 1901, Ethnographic Appendices, Luard Bhils, pp. 162, 163.

the dwarf races of the Congo¹. They are a diminutive, beardless race of whom all the males are exceedingly expert hunters with accurate knowledge of the habits and haunts of all wild animals, and they are exceptionally well skilled in the use of their bows, strung in the dry climate of South Africa with finely divided antelope sinews, but which were in the northern forests almost certainly strung with fibrous grasses, which formed the traditional strings of the Hindu bow. They all use poisoned arrows, which are not used by Indian archer tribes, and in this point they resemble the dwarf hunting-tribes of the Congo and Nubia. They and their dwarf congeners throughout Africa are in the hunting-stage of civilisation and do not cultivate land. Their arrows before they got iron from later immigrants were tipped with bone and chipped stone, and their stone implements are of palæolithic types². They invented coarse pottery still made by their women, pieces of which are found in their ancient caves, but they generally used paunches of animals, ostrich eggs, shells and tortoise-shells for holding liquids, and cooked food on flat hollowed stones³. They possessed especial talents as rock-sculptors and painters of pictures in their residential caves, and in these arts they certainly excelled all the early known races, even the Esquimaux artists of the Glacial Epoch in France⁴; and their sculptures and paintings date from very remote times. They were also exceptionally skilled in music and the making of musical instruments, of which the earliest type is the one-stringed musical bow like that of the Indian Munda and the Pināka of Shieva, which was adopted by the Bantus. They also made bows with tortoise-shell resonators, and with two and four strings, like the later lyre or harp, and also drums and reed flutes, and in one of the large cave pictures of their dances the musician is depicted as playing on a number of bows fixed in the ground before

¹ Stow, *Native Races of South Africa*, pp. 6—16.

² *Ibid.*, p. 69.

³ *Ibid.*, pp. 49, 50, 68.

⁴ *Ibid.*, pp. 25—30.

him¹. This evidence certainly points to the probability of these dwarf races who originally lived in the Nile valley having as congeners in Asia Minor and Syria the Satyr hairy races, children of the piping-god Pan, who also introduced the musical bow into India. They have no priests, and in the relations between the sexes, though promiscuous intercourse takes place at their dances, they also marry, and except on these occasions their wives are fairly faithful. Their marriage ceremony consists of the capture of the wife by her husband, who has to defend her against all her relations². They do not in their craniology and osteology resemble either the Neanderthal or Cro-Magnon bow-using races, for, though dwarfs like the former, they have high and not receding foreheads, and like them have protruding jaws and receding chins. Their foreheads are high, like those of the tall Cro-Magnon races, but in all other respects they are very unlike them. Like both these races, they lived in caves or, like the Indian forest tribes, in shelters of tree branches, and they never built houses. They lighted their fires by wood friction.

The original bow which descended from the Cro-Magnon and Neanderthal races to the later Kushika sons of the bow was, if it was of European origin, probably made in the forests of the early Palæolithic Age at the beginning of the Postpleiocene epoch, when the first elephant, hippopotamus and big-nosed rhinoceros roamed the warm, dank forests of Northern Europe, and its inventors must have been the ancestors of the Neanderthal and Cro-Magnon race. The Neanderthal ancestors of the Spy Onoz men who hunted the mammoth and reindeer, whose tusks were found in their dwelling-cave, were apparently superior in political and organising ability to the Cro-Magnon hunters, for the men of Spy Onoz were not content with the flints of their own country, which their predecessors the makers of Mesvinien flints used, but imported special flints

¹ Stow, *Native Tribes of South Africa*, pp. 107—111.

² *Ibid.*, pp. 95—97.

from Champagne in France for their Mousterien implements, and also brought from the Eiffel and the German Black Forest country the obsidian chalcedony and opal of which some of their ornaments were made; and their widely-extended commercial intercourse is further shown by the pierced shells of *Pelonculus Pilosus*, which must, according to M. Rutot, the chief of the Belgian Geological Survey, have been imported from the shell marls of Touraine in France. The whole evidence shows that this race of northern hunters were not only traders importing materials from abroad, but artisans whose skill is shown by the excellence of the ornaments they made, and to produce these results they must have had an organised government. But the crowning proof of their ability is given by four flat pieces of pottery found in the undisturbed red layer above that containing the skeletons, and containing the greater number of the bones and the manufactured specimens which rested on a layer of burnt charcoal². This pottery must, according to the opinion of M. Fraipont, Professor of Palæontology at Liège, and the other members of the Committee who drew up the *proces verbal* giving an account of the excavations, have been buried at the same time as the bones of the early Pleiocene animals which were found in the same layer. No pottery has been found in the caves of the Cro-Magnon men of the Dordogne, but other pottery of the age of the mammoth dating from the second glacial epoch has been found in several places in Belgium, especially in three caves in the Liessc, the Trou des Nutons, or Hole of the Dwarfs, the Trou de Chaleux and the burial-cave Trou de Frontal, in which

² Pottery as old and even perhaps older than that of Spy Onoz has since been found in Belgium at Cuillon qui Bique, and elsewhere, and in commenting on this find M. Rutot, the head of the Belgian Geological Survey, has declared that the existence of pottery during the whole of the later Palæolithic age has been certainly proved. Bulletin et Memoires de la Societe Anthropologique de Bruxelles, Tome xx. 1901-2. Louis de Pauw et Emile Hubbard, *Compte Rendu des Silex taillees et Poteries de Cuillon qui Bique*, pp. 6, 7; Rapport de M. Rutot, pp. 14-16.

a complete jar similar in shape to those in Neolithic graves was found; and the evidence from these sources proves clearly that the making of pottery was a staple industry in Belgium during the whole age of the second glacial epoch. The men of these caves belonged mostly to the later glacial epoch, and were worshippers of the reindeer, and their skulls are of a mesato-kephalic type intermediate between the Neanderthal skull, of which the prominent superciliary ridges appear in some specimens, and the brachy-kephalic dwarf Finn races¹.

This evidence seems to justify us in concluding that pottery was originally invented in Northern Europe by a race allied to the Neanderthal hunters, and that it was they and their Finn successors who in their subsequent migrations introduced the manufacture into the lands where they settled. In North-eastern Asia, the home of the Ainos, pottery is not an indigenous product, for the aboriginal tribes of Siberia used, as they still do, leather or wooden vessels made of birch-bark, the Siberian wallet or wooden vessels lined with stone, and the Esquimaux in North America use vessels with clay sides and stone bottoms². The Ainos of the present day do not make pottery, but say that that found in the old dwellings, and in shell heaps on the coasts, was made by the Koro-pok-guru, the dwarf dwellers underground, who were apparently of the same race as the pigmy inhabitants of the caves of the Liesse and of underground Pict houses in Scotland³. In India pottery is traditionally said to have been introduced by the Kumhars, who claim to have been specially created by Shiva, the shepherd-god who bears the musical bow Pināka at his marriage with Uimā (*flax*), which is a

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. iii. pp. 110—115.

² Lubbock, *Prehistoric Times*, second edition, pp. 482, 483; De Quatrefages, *The Human Species*, p. 319.

³ Hitchcock, *The Ainos of Yezo*, Report of the National Smithsonian Museum, pp. 419, 421, 422, 435.

Northern product, like the musical bow and its accompaniment the drum, to which the Ho Kols still dance at their seasonal festivals¹. The Kumhar women still make the rounded parts of their pots by hand, while the men make the necks on the later wheel. They hold their annual New Year's festival, like the Gonds, in Baisakh (April—May), and make no pots during the whole month, and they thus measure time by the Pleiades year². No Australian or Polynesian nations make pottery except the Papuans of New Guinea, a hairy race with aquiline noses, the Fijians, the Tongas of the Friendly Isles, and the people of Easter Island, where are found the only written inscriptions in the Pacific; and all other Southern races use the natural water-vessels, the hollow bamboo and gourds of the South, and heat the water with which they cook their food with hot stones, or eat their rice parched on hot stones, as the Kurumbas of Madras used to do³.

It thus seems that the art of making pottery was one brought from the North by the confederate tribes whose warriors were sons of the bow, and the evidence set forth in this enquiry enables us to understand clearly the component parts of the new confederacy formed for the union of these Northern cattle-herdsmen, hunters and warriors with the Indian farmers who substituted Finn marriage of individuals for the village unions of the Indian Dravidians, and the inter-tribal promiscuous intercourse of the hunting and warrior races.

These people all united as the sons of the household fire of the Finns, the tribal hearth of the people who pro-

¹ This is the Pinga or musical bow of Rig. viii. 58 (69), 7—9, said to be played with the drums and cymbals at the dances danced before Indra the rain-god. Hewitt, *History and Chronology of the Myth-Making Age*, chap. iii. sect. b, The Men of the Bow, p. 83; *The Ruling Races of Prehistoric Times*, essay iii. p. 205, note 1.

² Risley, *Tribes and Castes of Bengal*, Kumhars, 1. pp. 518, 523, 524.

³ Ratzel, *History of Mankind*, translated by A. J. Butler, vol. 1. pp. 78, 79; Wallace, *Studies, Scientific and Social*, New Guinea and its Inhabitants, pp. 436—441.

bably, as the pupils of the pottery-making races, first built the Phrygian huts of kneaded clay covering wooden poles. This family and national hearth became the tribal hearth of the Greek goddess Hestia, the Roman Vesta, placed in the village grove in the centre of the village, the plot consecrated to the mother-tree-goddess. They are the race known in history as the Bruges of Thrace, the Phrygians of Asia Minor, the Phlegyans of Greece, and the Bhrigu of India. Their journey from the Median land of the Araxes or Daitya river, where, as we have seen (p. 105), Zarathustra the sun-hawk was born from the Hōm mother-cypress tree, is described in the title of the second Mandala of the Rigveda, called Grit Samada Bhargava Saunaka, meaning, as interpreted by Ludwig and Brunnhofer, "the book belonging to (*grit*) the collected (*sam*) Median (*Mada*) race, the sons of Bhrigu (*Bhargava*), belonging to the dog (*Saunaka*). This was the dog Bhur, or Phur, which the worshippers of the household fire, none of whom will kill a dog, took with them from Asia Minor to India. This is the dog which always follows all Persian funerals, the holy dog of the Bhil sons of the bow, and especially sacred to the sons of Bhrigu, who are said in the Rigveda to have first found and brought to men the concealed household fire made by Tvashtar, god of the Pleiades and Solstitial year of two (*tva*) seasons, by the help of Matar-i-shvan, the mother (*matar*) of the dog (*shvan*)¹, and this they placed on the navel of the world², the central holy grove of the world's central village. This holy dog, born of the wooden fire-socket in which the fire-drill revolved, that is of the mother-tree, became in ritualistic astronomy the dog-star Sirius, the Zend god Tishtrya, he of the thirtieth (*tishtrya*) day of the month of the Zendavesta calendar, who defeats the demons of drougt and brings up the rains of the summer solstice³. This is the

¹ Rig. x. 46, 219, i. 60, i, iii. 5, 10.

² Ibid., i. 143, 4.

³ Darmesteter, *Zendavesta Tir Yasht*, vi. 10—34, Sacred Books of the East, vol. xxxiii pp. 96—104.

year-star said in the legend of the marriage of Repha Canopus to Orion (p. 136), to have been the brother of Canopus. He is called by Homer, Il. xxii. 29, the dog of Orion in the new mythology of Orion's year, the star ruling the dog-days beginning with the summer solstice.

*D. The year of Orion the deer-sun-god and of the bow
and arrow of the Great Bear.*

This year of Orion, which became the new year of the fire-worshipping confederacy, was that of the Finns, the founders of the worship of the household fire and of the Northern hunters, both of whom worshipped the Great Bear, called Otava by the Finns¹; and this star, as we shall now see, took, in the astronomy of Orion's year, the place occupied by Canopus, which dragged the Pleiades and their attendant stars round the Pole.

In measuring the year ruled by Orion its authors adopted the solstitial year of the Munda sea-bird in preference to that of the Pleiades, but divided it into three seasons, spring, summer and winter, instead of the two seasons of the solstices; and possibly this division of the year was one taken from the calendar of the Northern Finn and hunting-races, whose natural innate conservatism would prompt them to preserve their own customs in making any change proposed in the rules of the new confederacy; and their influence is certainly shown in the adoption of the reindeer as the sun-god of the new year, and in the introduction of lunar phases as factors in year measurement, and the consequent division of the year into the twelve months allotted to it. To each of these twelve months twenty-nine days were assigned in the reckoning preserved in the original chronometry of the Zends, before the thirty-days month of the worshippers of

¹ Lenormant, *Chaldaean Magic and Sorcery*, chap. xiii. Finno-Tartar Magical Mythology, pp. 248, 249.

Tishtrya Sirius was introduced, as we shall see in Section H, with the six-days week of the year beginning at the summer solstice and in that of the Hindu year of the Karanas. Each month was divided into the light half of the waxing and the dark half of the waning moon, the light half containing fifteen nights, including that of the fifteenth day, and the dark half fifteen days with the central fifteenth day, called in the Karana chronometry Purnoma Panchayika, the completed five (*panch*), thus giving to each half month three five-nights or five-day weeks, six weeks to each month, and seventy-two weeks to the year, the number allotted to the years of the Pleiades and solstitial sun ¹; and this five-days week became the Scandinavian Fimt and made up the seventy-two threads of the Zend kushti or girdle.

These twelve twenty-nine months gave only 348 days to the year, and to make up the 360 days a twelve days' festival, held on the twelve days before the winter solstice, was added at the end of each year. The addition of these twelve days made in the rituals of Scandinavia, North Germany, Asia Minor, Syria, Greece, Mesopotamia and India, gives most indubitable proofs of the Southern migration of the people who reckoned time by this year from Asia Minor to India, and of their Western and North-western diffusion over Europe as the introducers of neolithic villages organised on the same system as those of India, and of the crops of Asia Minor, which succeeded the Indian rice and which they disseminated throughout the West.

Their course is also marked by the neolithic stone pillars and sun-circles, some of which, as the circles of Solwaster in Belgium, are made of thirty-six stones separated from one another by ten degrees of the circle and grouped round the central Hir-mensol, the great (*hir*) stone (*men*) of the sun, the caster of the time-measuring shadows ². These in various

¹ Sachau, Alberuni's *India*, chap. lxxviii. vol. ii. p. 197; Darmesteter, *Zenda-vesta Mah Yasht*, Sacred Books of the East, vol. xxiii. p. 96; Hewitt, *History and Chronology of the Myth-Making Age*, chap. ii. p. 42.

² Hewitt, *ibid.*, chap. iii. sect. d, The semi-circle of 360 degrees, pp. 104, 105.

forms are distributed all over Europe and along the track of the men of Orion's year, who started from Scandinavia and ended their migrations in the Indian Dekhan covered with stone circles, gnomon stones, and dolmens. These people in their southward progress took with them the barley wheat millets and oil-seeds which they had cultivated in Asia Minor, and the story of their journey is told in the traditional accounts of their progress in the Zendavesta Shahnāmāh Rigveda, Brāhmanas Mahābhārata, and the Gond Song of Lingal, and by the still surviving evidence of the changes they introduced, which prove them to have made radical and permanent alterations in Indian social organisation. This year, reckoned by the course round the heavens of the reindeer-sun, apparently first originated in Northern Europe, where the Celtic god Cernunnos, represented with deer's horns in images engraved on his altars found at Paris, Rheims, Saintes and Vendœuvre en Brenne, was the god whose worship began among the men of the last glacial epoch who dwelt in the caves on the Liesse, as he is the god of the cave at Freyr near Dinant in Belgium, and close to the Liesse, called after the Northern reindeer-god Frey¹. It was in the North that the Christmas festivities, still surviving in England, Scandinavia and Germany, began the new year at the winter solstice with the acted dramas in which the reindeer-sun-god and his hunter, the horned Herne of England and the Frei-schutz of Germany, are prominent characters. This festival, our Yule, called in the Northern Edda Jul, the Finnish Joula, is the feast of Frey, son of Njord the Pole Star god who fights with deer horns. It was originally accompanied with the sacrifice of human and animal victims, and the principal seat of this worship was the sacred grove of Upsala in Sweden². This Northern ritual is totally opposed to the primitive bloodless sacrifices of

¹ Rhys, *Hibbert Lectures for 1886*, lect. 1. pp. 78, 79; Hewitt, *History and Chronology of the Myth-Making Age*, p. 88.

² Mallet, *Northern Antiquities*, chap. vi. Religious Ceremonies of the North, p. 110; *The Prose Edda*, 23, 24, 37, pp. 418, 419, 428, 429.

first-fruits of the Southern nations, for in this new creed the proximate parent of human and animal life was not the sap of the mother-tree and plants impregnated with divine seed germs by the rain, but the blood which these generated in their animal offspring; and it was the blood poured out in these sacrificial slaughter groves, the "blotundr" of the North, sprinkled over the participants in the sacrifice and distributed over the fields in pieces of the victim's flesh, which was thought to be the male seed which fertilised the earth¹; and this custom was transferred to India and became the origin of the distribution over the fields at the Kondh Meriuh sacrifices of pieces of flesh of human victims sacrificed.

The festival, still surviving in popular ritual, lasted for twelve days, called in Germany the twelve days of the mother-tree-goddess Hulda, the last day being that ending at evening with the beginning of the day of the winter solstice. It closed with a drama in which a man disguised with horns as the deer-sun-god courted a woman disguised as a doe. He ended his courtship by violating her, and he was then slain by what was in the primitive age the arrow of the Wild Hunter, the wind-god who drove the hunted sun and the stars round the Pole². It is this arrow and the union between the hunting deer and the hunted doe which, as we shall see, gives us a complete clue to the history of this epoch. These twelve days added to Orion's year of the federated races of Asia Minor are in the story of Thoas, who slept twelve nights with his daughter Myrrha or Smyrna. He, in the variant forms of the tales told of him, is the king of the Tauric Chersonesus, where human sacrifices were offered to Artemis, called Arktos the Great Bear constellation, and of Assyria. His partner was the mother-goddess of

¹ Stallybrass, Grimm's *Teutonic Mythology*, vol. i. Sacrifice, pp. 35, 36, Groves, pp. 76 ff, Hewitt, *History and Chronology of the Myth-Making Age*, chap. iii. sect. c, Substitution of Orion for Canopus as the leading star-god, p. 88, chap. vi. sect. c, The New Year's Day of the Eleven-months year, p. 320.

² Letter from Prof. Kuhn to Dr. Rajendradal Metra, *Indo-Aryans*, vol. ii. pp. 300—302.

Smyrna, Kyme, Myrina, and Ephesus, the four chief matriarchal cities of the coast of Asia Minor headed by Ephesus, where her wooden image as the mother-tree-goddess was worshipped¹. The name of Thoas, like the Arabic Ta'uz, is, as Dr. Sayce has shown, a form of the Hebrew Tammuz, which again is the Akkadian Dumuzi, the son of life, who was, as we have seen in p. 129, born as the year-god Orion from the mother-tree in the central village grove of Eridu². This god Orion who slept with his daughter did not know who his partner was, and when he found this out he pursued her with a drawn sword, the traditional sword of Orion, and she to escape him turned herself into a cypress-tree, the Hōm tree of the story of Zarathustra, whence in ten lunar months the Phœnician sun-god Adonis was born.

In the Syrian story of the Phœnician year-god Archal, he during these twelve days slept on the funeral pyre, and was awoke on the 2nd of Peritius, the 25th of December, as the sun-god of the new year, by the quails sacrificed in commemoration of this event to his Greek counterpart Hercules³. Quails, which arrive in North India in December, are called in Rigveda i. 112, 8, Vartika, or the turners of the year, and the story of their awaking the seemingly dead year-god is repeated in the Greek myth which tells how Orion the hunter was placed in the stars after Artemis the Great Bear goddess, who succeeded him as the goddess-hunter of the deer, had slain him in Ortygia, the island of the quails (*ὄρτυγες*), and the arrow with which he was slain was, as I will show in the sequel, the two-pointed stars of the Great Bear pointing to the Pole Star.

In the sixth book of the Akkadian epic of Gilgames, the year-god, these twelve days are those during which Ia-bani, the goat-legged and human-headed satyr whom he had made

¹ Frazer, *Pausanias*, vol. iv. p. 246.

² Sayce, *Hibbert Lectures for 1887*, lect. iv. p. 236, note 2, 239, note 1; Apollodorus, *Bibliotheca*, iii. 14, 4.

³ Movers, *Die Phönizier*, col. i. chap. x. pp. 336, 386; Joseph, *Antig.* viii. 53; *Athenaus*, ix. 45.

his charioteer, who had once been the ape-god who turned the stars round the Pole, lingered twelve days before his death, after he had been wounded by the arrow of Istar, and in the twelfth book Gilgames descends to the nether world, the Southern island-home of life, and persuades Nergal, the god of dead and reborn souls, to restore the dead leader of the year to life¹. In India these twelve days are those ending the year of the three Ribhus, the sons of Su-dhanvan, the bow (*dhanvan*) of Su, the cloud-bird. They are called Vaja, the active or creating god, the workman of the Vaishvadeva, or village (*vish*) year-gods ruling the spring, Vibhvan, the distinguished workman of Varuna, the god of the over-arching heaven, ruling, as we have seen in p. 125, the summer, and Ribhu-ksha, the master (*ksha*) Ribhu, the workman of Indra, the rain-god ruling the autumn; and he is shown by his Bactrian name Ksha, from Kshi, to rule, to be the Finno-Bactrian god of the Finn tribes, in whose language Kshi means ruling lady². They are said in the Rigveda to have made the three cups of the three seasons of Orion's year, and at its end they slept for the last twelve days in the house of Agohya, he who cannot be hidden, the Pole Star, and were awoke from their sleep by the year-dog³.

These twelve days' sleep are those of the twelve days' Soma sacrifice of the twelve year-cups of the year of Prajā-pati Orion, and the first three cups offered at the sacrifice are those called Upamsu and Antaryama, said to be the cups of day and night, and the Aindra-vayava cup of Indra, the rain-god, and Vāyu, the wind, the original cloud-bird. The fourth cup, which is drawn as the first cup on the fourth day, is the cup of Prajā-pati Orion, the Agrāyana cup of the feast of first-fruits of Orion's year, and that in-

¹ Sayce, *Gifford Lectures for 1902*, The Religions of Ancient Egypt and Babylon, lect. viii. pp. 431 ff; Frazer, *The Saturnalia and Kindred Festivals*, Fortnightly Review, Nov. 1900, p. 832.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. iii. sect. c, p. 101, note 1; Abercromby, *Proto and Prehistoric Finns*, vol. i. Iranian Period, p. 233.

³ Rig. i. 110, 4, 7, ii. 161, 13, iv. 33, 3, 4, 7, 9.

roducing the new year at the end of the month called Āgrahan or Mārgasirsha, the deer's head (*sirsha*) of the sun-deer (November — December)¹. These twelve days, ending with the moon of the winter solstice, were thus the last of Prajā-pati's Orion's year, and it, like the Scandinavian year of the stag and the doe, ended, as we are told in the Aitareya Brāmana III. 33, in this god called the deer violating his daughter Rohinī, the Star Aldebarān, the Queen of the Pleiades, called the doe. He was then, like the Northern stag, shot with the "three-knotted arrow of Rudra," the three stars on Orion's belt; and this arrow is said in the Brāhmanas to denote the three seasons of the year in the feathers of Varuna, the shaft of Vishnu, the primitive village (*vish*) year-god, and the point of Agni, god of the household fire².

This god of the household fire, called Vastos-pati, the lord of the house (*vastos*), is said in Rig. x. 61, 7 to have been instantaneously born from this union of Prajā-pati with Rohinī. He was thus the year-fire of the New Year of the circuit of the stars led by Orion and the Pleiades, and this god thus born became, according to stanzas 17, 18 of the hymn recording his birth, the god Nābhi-nedishtha, nearest (*nedishtha*) to the navel, the centre fire of the world's sacrificial altar, which was the whole earth³, the sacred fire born from the friction of the wooden fire-drill in the wooden socket.

Also the three stars of Orion's belt, denoting the three seasons of the year of the arrow slaying the year-god, appear again in the girdle of three strands of Munja grass (*Saccharum Munja*), which every Brahmin at his initiation ties round his waist with three knots, saying, as he does,

¹ Eggeing, *Shat. Brāh.*, iv. 5, 91-3, iv. 1, 2, 13, 14, iv. 1, 3, 1 ff., Bühler, *Manu*, iv. 26, Sacred Books of the East, vol. xxvi. pp. 4, 18, note 1, 419, 261, 265, vol. xxv. p. 132, 133.

² Eggeing, *Shat. Brāh.*, iii. 4, 4, 14-17; *Ait Brāh* i. 25, Sacred Books of the East, vol. xxvi. p. 108, note 2.

³ *Ibid.*, ii. 7, 2, 1, Sacred Books of the East, vol. xxvi. p. 175.

that they represent the three stars on Orion's belt, the three seasons of the year; and these three stars are called in Teutonic mythology Frigg-jar rockr, the belt of Frigga, wife of Wodan the supreme god ¹.

This three-knotted girdle, called the Kamberiah, is worn by all sects of Dervishes in South-western Asia, who are the modern representatives of the ancient dancing-priests ², such as the Kouretes and Daktuloi, the priests of the five fingers (δάκτυλοι), who nursed and danced round the infant Zeus, the Cretan god Tan, as the village women of the Matriarchal age danced round the Maypole, the mother-tree. A further illustration of this story of the year-god slain with Rudra's arrow is given in the ritual of the festival of Rudra Triambika ³, or Rudra with the three ambikas or wives, as described in the Brāhmanas, which gives us an authentic account of the early form in India of this festival of the year-arrow held at the winter solstice ⁴. The offerings presented at it are made, as the Brāhmana tells us, to Rudra's arrow, but in the Vedic story telling of the shooting of this arrow by Krishānu the archer, the drawer (*karsh*) of the bow, the animal slain by it is not the year-deer, but the Shyena bird of frost (*shyā*) ⁵, the original cloud-bird dwelling in the Pole Star and bearing at its year's end in winter the accumulated supply of the moisture of life, the rain, which was to nourish and keep alive all living things on earth during the coming year. In the Mahābhārata story of the triad of these three wives of Rudra, of which the Ambika of this festival is the centre, they are called Ambā, a star in the Pleiades, Ambikā and Ambālikā, the daughters of the king of Kashi (Benares), where, in the story of Buddha's

¹ Bal Gangadhar Tiluk, *Orion*, chap. vi. pp. 145—150; Stallybrass, *Grimm's Teutonic Mythology*, vol. 1. p. 270.

² O'Neill, *Night of the Gods*, Bethels, vol. i. p. 127.

³ Hewitt, *History and Chronology of the Myth-Making Age*, chap. iii. sect. c, Substitution of Orion for Canopus as the leading star-god, pp. 95—100, and the references in the Index to the various actors in this astronomical year drama.

⁴ Max Muller, *Contributions to the Science of Mythology*, vol. i. p. 228.

⁵ Rig. iv. 27, 3.

sāl-tree, p. 106, the world's central tree grew. Bhishma, the sexless sun-god, son of Shan-tanu, who carried them off to be the wives of the supreme king of India, Vi-chitra Virya, the united strength (*vir*) of the two colours (*chitra*), or races of the South and North, was born from the river Gunga¹, called in Rig. x. 72, 8 the primæval mother Aditi, wife of Daksha, the god of the showing hand. He is called in this hymn the Martanda, or dead egg, and his seven brothers who preceded him and were slain by their mother at their birth, were the seven stars of the Great Bear, and thus this sun-god was he who was born at the year's end as the new sun-god begotten by the Great Bear; and he represents the sun no longer regarded as a bird or doe, but as the sexless heavenly luminary who makes his annual journey round the Pole marked out for him by the leftward circuit of the Great Bear. The whole history of Bhishma and his relations with the three wives of Rudra is so complicated that it is impossible to discuss it fully here, and I must refer all who wish to test the truth of my conclusions to the *Māhabhārata*, my *History and Chronology of the Myth-Making Age*, and the authorities I there cite. Here it must suffice to say that Bhishma being the sexless sun-god, the King of Kashi, the world's tree supporting the heavens' palace, and Ambā, she of the three sisters who was released by Bhishma from marrying the ruler of the united Southern and Northern races of India being a star in the Pleiades, all the other actors in the drama are almost certainly stars or astronomical figures. In the story of Ambikā and Ambālikā, the two wives of Vi-chitra Virya, who became the mothers of the Kaurāvyā and Pāndava ruling races, the father of their children was not their husband, who died childless, but his brother on the mother's side, called Vyāsa, the uniter, the Vyansa of Rig. i. 32, 5, 9, where he is called the Vitra or circling snake, and Danu, or the son of the god Dan or Tan, the father of the Dānava kings, who was the

¹ *Māhabhārata* Adī (*Sambhava*) Parva ii. pp. 306—311, xcvi. pp. 293, 294.

son of Satyavati, the eel mother, and Parāshara, the cloud, whom I have equated with the constellation Draco¹. He was called in the Mahābhārata "the grim-visaged, fish-smelling" priest. He became by Ambikā the father of Dhritarāshtra, the blind world's tree, the gnomon pole, the upholder (*dhrita*) of the kingdom, the father of the Kau-
 1. āvyas, who married Gandhāri, the daughter of Su-
 2. vala, the circling (*vala*) bird, the cloud, whom I have equated with Vega the Pole Star²; and hence I have concluded that Ambikā and the Shyena bird whom Krishānu and Rudra's arrow slew was the Pole Star in the constellation Cygnus, the bird, the Pole Star of about 16,000 B.C. intervening between that in Kepheus and Vega. The third sister, Ambālikā, was the mother of Pandu, the reputed father of the Pāndavas, who became impotent, like Bhishma, when he slew a deer Rishi, and this deer-slayer in a variant form of the story went up to heaven as one of the stars of the Great Bear, called the constellation of the Seven Rishis. In consequence of his impotency as a star of the Great Bear, the seven Rishis, his children, the five Pāndavas, were begotten by Dharma, the Pole Star god who rules the unvarying order of nature's laws, Maroti, the tree-ape-god, Shukra, the earliest form of Indra, and the two stars Gemini, and hence his mother as a ruling goddess of the age when the Great Bear ruled the year³, was the Great Bear goddess, and Rudra's wives were the Pleiades, the Pole Star in Cygnus, and the Great Bear.

Having thus traced the story of Rudra's arrow and his three wives to a ritualistic record traditionally dating back to the age when the Pole Star was in Cygnus, it is necessary in explaining the full meaning of its ritual to understand clearly that of the shooting of Krishānu's or Rudra's arrow. The story in its original form of the shooting of the Shyena or Pole Star bird is told in Rig. iv. 27, and in

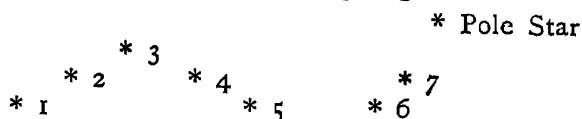
¹ Mahābhārata Adī (*Sambhava*) Parva, cv., cvi. pp. 317—323.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. b, The sun physician, p. 309.

³ Mahābhārata Adī (*Sambhava*) Parva, cxviii. pp. 343—345, cxxiii., cxxiv. pp. 359—366.

the Brāhmanas, where it is said that Krishānu shot the Shyena bird as she was flying through the air carrying the Soma or sacred sap of life, the life-giving rain, the primitive blood of the cloud-bird. One of her feathers and her blood, the generating rain, fell to earth and grew up into the Palāsha tree (*Butea frondosa*), a parent-tree of the Mundas, the authors of the myth of the sun-bird, one of whose sub-tribes is descended from the Toeiba, the flower of the Palāsha tree, which covers the forests with crimson flowers at the summer solstice. It was the first tree from which the Soma or sacred sap partaken of at the New Year's Soma sacrifice was taken, and it is called in the Brāhmanas the Shyena-hrita tree, that robbing (*hrita*) the Shyena bird¹. It was three green twigs of this year-tree growing up during the three seasons of the year that furnished the triangle of three seasons ordered to be placed round the freshly kindled fire lighted on the first earth-altar made in the form of a woman; and these twigs are said in the ritual to be laid by the Gandharva Vishvāvasu², who will be shown to be undoubtedly the Great Bear when I come to tell the story of Rāma and Sītā

That this arrow of Krishānu, called in Shat. Brāh III. 3, 4, 10 a footless archer, was that of the two pointers of the Great Bear is clear from the names of the stars of the constellation in the Shatapatha Brāhmana, where it is called that of the seven Gandharva, the seven stars of the land (*gan*) of the Pole (*dhruva*). They are divided into the five stars of the hand (*hasta*) forming the bow and the two arrow-stars, as shown in the following diagram:—



¹ Eggeling, *Shat. Brāh.*, i. 7, 1, iii. 3, 4, 10, iv. 6, 1, 3, Sacred Books of the East, vol. xii p. 183, note 2, xxvi. pp. 78, 422; Risley, *Tribes and Castes of Bengal*, vol. ii. Appendix I. Munda totems, p. 109.

² Eggeling, *Shat. Brāh.* i. 3, 3, 13, 19, 1. 3, 4, 1, 2, Sacred Books of the East, vol. xii. pp. 87, 89, 90.

The five stars of the bow are called (1) Svana, the twanging of the bow; (2) Bhraga, its light; (3) Anghari; (4) Bambhari; (5) Hasta, the hand that holds it. The two arrow-stars are (6) Su-hasta, the hand of the cloud-bird (*szu*), the feathers of the arrow, and (7) Krishānu, the arrow point, the year-fire Agni, the point of the arrow which by slaying the old year-bird kindles the fires of the next year, as in the story of the birth of Vastospati, a god of the household fire (p. 158), born when Prajā-pati Orion was shot. This arrow, called in Indian mythology that of Krishānu, is in the Greek myth the arrow of Artemis, the Great Bear goddess who, like Krishānu, slew Orion at the end of his year in the island of the Quails, Ortygia.

This star, from which these arrows of Krishānu and Artemis were shot, the Great Bear, is called in the Seven Babylonian Tablets of Creation the star of the bow (*kastu*), which is said in Tablet V. 76-83 to have done the work which Marduk, the Akkadian god Amar utuki, the light of the sun¹, the year-god of the lunar-solar year, did when he slew Tiamat, the goddess of plant-life, with the double thunderbolt ✕, the sign of the growing plant. This work was that of measuring the year by the lunar phases and making the full-moon day, as in Orion's year, the centre crown of each month. This god Marduk is called in Tablet VII. after the creation of the year of the Bow-star Asari-alum, interpreted by Dr. Sayce to mean the mighty one, the gazelle-god Ia, called Elim, a gazelle; so that the measuring of Marduk's year by the circuits of the Bow-star was the work of the gazelle-god, the creator, in Tablet VI., of grass and plants grown in the house of I-shara, the house (*v*) of grass (*shara*), and he is thus the Assyrian form of the Indian Krishna, the black antelope-god of the sons of the bow (*kāus*), and the Kusha-grass (*Poa cynosuroides*), the parent-grass of the Kushika Nāgas. He is also, in Tablet VI., called Tutu, the creator,

¹ Lenoirant, *Chaldean Magic and Sorcery*, p. 132.

the god of the setting sun, who began his year at sunset, and is called Asari sabis zalmat kakkadi, the nourisher of the black-headed (Sumerian) race¹.

In this story of the year measured by the arrow shot from the Great Bear we find the year reckoning still preserved by the Chinese, who call the Great Bear the Seven Pektao or Directors². It is said in the Shi King to be that instituted by Ti Shun, the wise (*shun*) god, and to have been always the Chinese official year. It measures the progress of the year by the apparent movement of the Great Bear, which is always due south of the Pole Star at sunset at the winter solstice, which is, as we shall see, the traditional time of its winter rest, east of it at the vernal equinox, north at the summer solstice, and west at the autumnal equinox; and as the pointing stars of the arrow always point to the Pole Star, it metaphorically kills the Pole Star bird at whatever season of the year the year begins. Historically this Great Bear year was that of Krishānu, beginning as the northern year of Orion with the winter solstice, but it can equally measure those of which I shall have to tell in this summary of the history of year measurement beginning at the summer solstice, the equinoxes and intermediate dates between them.

A most interesting and instructive variant of the Krishānu story of the slaying of the year-god with the Great Bear arrow of the pointed stars is told in the mythical Shinto history of Japan. It begins with the birth of life on earth in the progeny of Susa no wo, the god of the South, corresponding to the Indian Agastya, the star Canopus, and his sister the Northern-sun-goddess, who wove the garments of the gods and was the Shinto form of the spinning Pleiades mother³. Their children were born from the fragments of their jewels and swords, which they had crunched with their

¹ King, *Seven Tablets of the Babylonian History of Creation*, Tablet V. pp. 84, 85, VII. p. 93; Sayce, *Hibbert Lectures for 1887*, lect. iv. p. 284, note 1.

² Hewitt, *History and Chronology of the Myth-Making Age*, preface, pp. xlii. xliii., Legge, *The Shi King*, part II. book i. 1—3, *Sacred Books of the East*, vol. iii. pp. 38, note 1, 39.

³ Astor, *Shinto, or The Way of the Gods*, p. 97.

teeth and blew into space, that is to say, they were like the children of the mother-tree and plant, the offspring of the divine seed disseminated by the wind. After their birth, Susa no wo began, as leader of the stars, to assume control of the world. He was the male creator, the hidden will of god, the son of Izanagi, whose history will be told presently, and the middle child of his triad of children, the sun-goddess born of his left eye, the male moon-god from his right eye, and he from his nose, consequently he was the central Pole Star. He re-sowed his sister's rice fields and flayed the piebald colt of heaven with a backward flaying, throwing the skin of this retrograde god of time into the weaving chamber of his sister born of the left eye, and hence assigned to the year-sun-goddess the duty of circling the heavens leftwards in her yearly circuit. She then retired into the cave of darkness. She was restored to the world by the New Year crowing of cocks, the bringing of the mother-Sakaki tree (*Cleyera japonica*)¹ before her cave, and by the dancing under it of the fire kindling Ame no Uzame, the Dread Female of heaven, the ape ancestress of the monkey women and the Shinto form of the Indian tree-ape-god Maroti, who from the world's tree turned the sun and stars round the Pole². She came to the door of the cave to look at them, and was dragged out into the open sky by Tanjikara no wo, the male hand strength, that is, by the god Daksha of the showing hand of the five-day weeks of the primitive year. It was as a punishment for his treatment of the sun-goddess that Susa no wo was sent to rule the nether or southern world, and he on his way thither slew the food-goddess, from whose body rice millets and beans were produced and taken as seeds by Musubi, the god of growth, his attendant³.

Like the revived god Lingal in the Gond Song of Lingal, who, before he brought the barley and millet-growing Gonds from their birth-cave at the sources of the Jumna, slew the

¹ Astor, *Shinto, or The Way of the Gods*, pp. 100, 164, 215.

² *Ibid.*, p. 101.

³ *Ibid.*, pp. 102—105.

drought-snake Bhowr Nag in the land of the South-west monsoon ¹, Susa no wo, in his search for his new land, reached the valley of the Japanese river Hi, in the land of Idzumo, the centre land of all directions. He found there an old man-god of the central mountain and his wife and daughter Kushinada, whose eight sisters had been eaten by the eight-forked serpent of Kosho, ruler of the eight roads from the centre, the Pole Star snake, who came yearly to devour one of them, as the Indian Bhowr Nag came to eat the seven children of the Bindo cloud-bird.

Susa no wo slew the Koshi serpent after he had made him drunk with sake (rice-beer), and took from his tail the sword of heaven, that of Orion, the Arab sword Al Mahik, of Japhet, the Semite opening (*patah*) god, the Egyptian Ptah, the opener, which was given to Gharib, the sun-god, by Mura 'ash, the king of the fire-worshippers ². This sword is called in Japanese Kusa naga, the Herb smeller.

After his victory he, as the New Year god, married Kushi nada, daughter of the mountain parents of the sons of the earth-mountain, who is the Japanese equivalent of Andromeda, the star-maiden, the Phœnician Adamath, meaning The Red, saved from the dragon by Perseus, its slayer, to become the mother of the men of the red-earth (*adam*), the growers of corn ³. She was daughter of Kepheus, the ape (*kapi*) god of that constellation of which one of the stars was Pole Star from 21,000 to 19,000 B.C.

Susa no wo, the Pole Star, became, on slaying the snake, lord of the centre land Idzumo of the whole visible earth. His children were Ohonamochi, and his eighty star brethren Ohonamochi, meaning Great Name Owner, called also Ohokuni nushi, Great Landowner, is the god to whom the tenth month (October—November), the Indian Pleiades month Khārtik, beginning the Pleiades year, is sacred ⁴. He went

¹ Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. pp. 222—224.

² Burton, *Arabian Nights*, Story of Gharib and his brother Ajib, vol. v. pp. 236—242.

³ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. pp. 48, 49.

⁴ Astor, *Shinto, or The Way of the Gods*, pp. 144, 145.

with his eighty brethren to woo Yakami-hime, afterwards called Suseri-hime. His brethren wounded the moon-hare, whom Ohonamochi cured, and who in requital promised that Yakami-hime should be his wife. Ohonamochi then left his brethren and went to the southern land of his father, Susa no wo, whose daughter Suseri-hime he married. His father then set him the three tasks so often assigned to the conquering hero, the winter-god who seeks to marry the sun-bride in fairy stories of the year of three seasons. First he made him sleep in the snake chamber of the primitive snake-gods, when his wife gave him a snake scarf which drove them away. Secondly, a similar scarf saved him during the next night spent in the centipede and wasp chamber. As his third task Susa no wo shot an arrow across a great wide plain, the fields of heaven, and told him to go and fetch it. When he went Susa no wo encircled his path with fire so that he could not leave the circle. The rat then told him that the centre ground was hollow, so when he stamped on it he sunk in, and then the fire passed over him, leaving him unhurt. When it had gone the rat brought him the arrow, which he gave to his father when he met him and his wife coming to his funeral. When Susa no wo took the arrow he told Ohonamochi to look at his head and take the centipedes out of his hair. While doing this Suseri-hime gave him berries of the Muku-tree and red-earth, which he put in his mouth and spat out. His father, thinking these were the centipedes from his head, fell asleep.

Ohonamochi, who, as son of the red-earth-mother Kushi nada, had now become the year-god of the corn-growing races, tied his father's long hair to the rafters, and taking Suseri-hime on his back, ran away, taking with him his father's sword of Orion, his bow and arrows, and the speaking lute of heaven, the thunder. This sounded as it struck a tree and awoke Susa no wo, who, after untying his hair, pursued Ohonamochi, but could not catch the sun going northwards in his yearly sun-course at the winter solstice. But he called out to him to pursue his eighty star brethren with his sword

and bow, and to drive them from the rule of heaven. He was then to build a house on its plain, founding the pillars on the rock on which Mt. Uku, the mother-mountain, stood ¹.

In this last narrative we find the history of the year-god, the ruler of the eighty ruling stars, his brethren, he and they being the children of the god of the South, who was, like the Indian raven cloud-bird dwelling in Argo, the mother constellation of Canopus, looked on as the rain-god ². He (Canopus) was in his humanised form the Arab ape-god Repha, the Indian Kapi who wedded Orion. He, as the Orion son of Susa no wo, took the control of the year from the star leaders of the age of the astronomy of the Pleiades year by introducing the moon as a factor in year measurement, and healing the moon-hare by making the months of his three-season years of Orion as star driver lunar-solar.

In this year, beginning with the winter solstice, after passing through the first two seasons of spring and summer of the snakes and centipedes in the track of the Great Bear bow borne by his father, the Pole Star ruler of the North and South, he came to his winter season, which was to end with his death as the year-god shot by the Great Bear arrow. He was saved from death by sinking in his winter rest to the south of this constellation, so that the arrow passed over him harmlessly. This arrow was that of the Rat who in Chinese astronomy begins the retrograde national Zodiac in Aquarius. The star Skat in Aquarius is, as Mr. Brown has shown, the last of the Ten star kings of Babylon, Hamal in Aries being the first ³. This star king is called in the Babylonian Flood story Xisuthrus, a name derived by Dr. Sayce from the Akkadian Zi-susru, the life

¹ Astor, *Shinto, or The Way of the Gods*, pp. 105—107.

² *Ibid.*, pp. 136—141.

³ Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iv. pp. 383, 385; R. Brown, jun., F.S.A., *The Phenomena, or Heavenly Display of Aratus*, p. 81, Two letters contributed by him to the "Academy," June 3, July 15, 1893.

(*zi*) of heaven, whose name in Assyrian is Shamash Napis-tim, the sun of life, an Assyrian translation of the Akkadian Dumuzi, the son of life, the year-star Orion. He who in the parallel story in Genesis was Noah, meaning rest, was saved as the year-god of the new year from the Flood, which happening when the sun was in Aquarius had destroyed the snake-gods of the old mythology. This world purifying flood came, according to Genesis vii. 11, on the seventeenth of Marchesvan (October—November), and in the zodiac of the Ten kings of Babylon the sun, which was then in Marchesvan, entered Hamal in Aries at the beginning of the New Year. This year, as we shall see in the account of the thirty stars ruling its first three months, was that in which the son of the Majesty of Indra was born when these three months were ended. In the Babylonian version of these thirty stars the sun enters the first of them, Skat or Aquarius, at the new moon of Kesliv (November—December), the month after the flood. This was in India the month Mārga-sirsha, that of the head (*sirsha*) of the deer-sun-antelope (*mṛga*), the sun-god Orion, and in the history told in the Soma ritual (pp. 157, 158) it was at the end of the last twelve days of this months, those added to make Orion's year of 348 days one of 360, that he was shot with Rudra's Great Bear arrow. Hence the month of November—December, ending the year preceding that beginning in December—January in Indian ritual, corresponded with that indicated in the Japanese story as the month begun by the Rat ruling the year when the sun was in Aquarius, for it was after the arrow shot at the god of the Rat-year had passed harmlessly over him, that this arrow was presented to the god who was to begin his year in a new sign.

But the old year beginning with the Babylonian Flood month has, like the Pleiades year in India, survived by being persistently maintained in Shinto ritual, as in it the year still begins, like that of the Indian Pleiades, with the New Year's First-fruits festival, Nihi-name, the new tast-

ing¹, both being held at the beginning of October—November, Ohonamochi's month.

That this year was in Japanese tradition that of Orion and the year ending with his death by the Great Bear arrow, is proved by the sword of Orion and the Great Bear bow and arrows which Ohonamochi took away, as it was when he was thus armed that he was first able to lead the stars round the Pole in the Great Bear's track.

This god of the arrow became, in the further Shinto accounts of his life, the god of the central pillar of the Palace of Heaven built by the Grandfather, the Pole Star god, by the advice of the Fire (*futsu*) master, Futsu-nushi². He made him the god hidden in this pillar, the trunk of the mother-tree who ruled all things by his will, and whose festivals were presided over by Ami-no-hohi, the god of the Fire-drill who lighted his year's fires on the 1st day of the tenth month October—November, and it is customary for religious Japanese to keep awake the whole of the fifth night ending its first five-nights week to worship the rising of the night-born sun³. The god to whom the duty was assigned of seeing that the commands of the god hidden in the mother-tree were obeyed, and of keeping his votaries in the path of Shinto, was Kunado no kami, meaning Come-not place, No thoroughfare. He was the god of the national conscience, warning men of the dangers and evil of sin, the Japanese form of the divine inborn moral intuitive sense, the Categorical Imperative of Kant, the pillar signpost-god guarding the eight meeting crossways of heaven, who is in Japanese ritual the pillar male and female gods Chimata no kamo, whose images placed at crossways⁴ answer to the similarly placed triangular stone pillars of Apollo Agueus in ancient Greece.

The primitive image of this god was the ruling spear and sceptre of the early gods and kings, while the hall in which

¹ Astor, *Shinto, or The Way of the Gods*, p. 277.

² *Ibid.*, pp. 110, 156.

³ *Ibid.*, pp. 119, 128, 258.

⁴ *Ibid.*, pp. 110, 111, 187—189.

the world's spear-holder dwelt as the divine will hidden in the trunk of the mother-tree supporting its roof, is the Shinto form of the revolving southern tower of Indian Greek and Celtic mythologies, the air-vault over-arching the Indian southern land of Agastya Canopus, in the midst of which the mother-tree, its central supporting pillar, reached to the Pole Star. This became in Phœnician and Egyptian mythology the central cypress-tree-pillar of the palace of the year-god of Byblos Gebil, or Bil-gi, the Akkadian fire (*bil*) god, in which the soul of Osiris, the star Orion, was hidden, and the sun-god Rā born (Sect. E of this Chapter); and in India it was the Buddha-enclosing Sāl-tree which supported the roof of the palace of Brahma-datta in Kashi (Benares).

This palace was first built in the central island realm floating in the Southern Ocean. In Shinto history it was raised from the sea by the Japanese creating twins Izanagi and Izanami, meaning the male and female gods who are in Indian mythology the twins Ushāsā-nakta, Ushasā, the male day, and Nakta, the female night, whose difference in sex survived when they were transferred to the Indian Zodiac as Mithuna, the boy and girl twins, the stars Gemini¹. They standing on the Bridge of Heaven, the Milky Way, let down into the ocean the creating jewel-spear of Heaven, Ame no tamu boko, which brought up the coagulating brine whence the island was made in which life on earth was born; and this story is a parallel variant of that in Greece, which told how Poseidon raised, by twirling his trident², symbolising the three seasons of his year, in the sea, the island of Delos, the birthplace of the twins the sun-god Apollo and Artemis, the Great Bear goddess.

Izanagi and Izanami, by the gyrations of this creating spear, placed it in the middle of the island as the tree

¹ Sachau, Alberuni's *India*, chap. xix. vol. i. pp. 219, 220.

² Smith, *Classical Dictionary*, Delos.

trunk in which the hidden god dwelt, and built round it an eight-fathomed house, a revolving palace which begot the other islands of Japan. And when after this creation of the land Izanami went down to the southern realms of Yomi, the land of death, Izanagi followed her, but when he saw her dead he escaped from this death-dealing realm by smiting its slaying women with the twigs of the three sacred peach-trees of life, which henceforth became the national mother-trees. It was on his return from this nether world that he created the sun-goddess from his left and the moon-god from his right eye, and the central god Susa no wo from his nose¹.

In this Shinto traditional history the god who creates and sustains life on earth is clearly depicted as the god hidden in the trunk of the mother-tree, who thence by his will created the earth from the sea and all living beings who dwell on it. This tree is also the supporting pillar of the death and birth hall of the human race and its year-gods, the island home whence the mother-mountain rose. It also tells us in its history, pictures, and its ritual that the gods first worshipped by the sons of this tree were the snake and ape-gods of the founders of the Pleiades year, beginning with the feast of first-fruits held at the new moon of October—November, and that when the snake-god of this first creed was slain by Susa no wo, the Pole Star god, the year was ruled by Ohonamochi as the star Orion, who in framing his year first divided it into months measured by lunar phases. In this change in the measurement of time we find a distinct proof of a mixture of Northern and Southern elements, for the moon-god made from the left eye of the creating god of time is, like the moon (*mund*) of the Teutons of the North, masculine, while his sun-child born from his left eye is feminine, like the Teutonic Sonne; and this is exactly contrary to the genders of these gods in Greek and Latin, where Hera and Selene, Luna and Juno

¹ Astor, *Shinto, or The Way of the Gods*, pp. 85—95.

the moon-goddesses, are feminine and Helios and Sol are masculine. In the earlier languages of the agglutinative age genders do not exist, and the Welsh follow the example of these more primitive tongues in making haul, the sun, and lleuad, the moon, neuter. In Sanskrit we find both the Teutonic genders of the female sun and the masculine moon existing side by side with the male sun and the female moon. Thus Kuhū and Sinivalī, the new moon, and Rāka, the full moon, are all feminine, and Chandra, the moon, and Soma, which was first the creating sap of the mother-tree and afterwards became the male god Soma Pavamāna, to whom the hymns of the Ninth Mundala of the Rigveda, are masculine. Similarly the sun has two forms, Savitri or Savitar masculine, and Savitrā feminine, and Sūrya masculine, and Sūriyā feminine. The question is too complicated for full discussion here, but I may say that the conclusion I generally deduce from my examination of it is, that both sun and moon are feminine and neuter in the mythology of the nations who formed their theologies on the belief in the mother-tree, and whose root traditions go back to the matriarchal age, while the masculine sun and moon and the distinction of genders dividing them are the outcome of the creeds of the Northern patriarchal tribes who looked on the father as the real parent of his children, and who first became amalgamated with the Southern matriarchal races during the age of the year of Orion. This change in the social organisation produced by the substitution of patriarchal for matriarchal beliefs is represented in the Shinto history as that following the slaying of a matriarchal serpent-god by Susa no wo, and the access to power of his son Ohonamochi, the star Orion, when he took possession of and ruled the year by the sword of Orion and the bow and arrow of the Great Bear. And the whole Shinto story discloses such close affinities and such substantial general agreement with those describing similar evolutions of belief in India, South-western Asia, Greece and Northern Europe, as to make it certain that all these

variants date back to some common source distributed over the world by the tribes who had incorporated it into their national record of ancestral history.

This year of the Arrow, the first of the years measured in traditional history by the apparent movements of the Great Bear, was followed by that in which the Great Bear stars were called the Seven Pigs driven round the Pole by the Pole Star sow-mother. After this came the year of the Great Bear as the bed and waggon of the sun-god of Chapter IV. Next came the Bronze Age of Chapter V., in which the Great Bear held the wind-reins (*vāta-rashana*) of the black sun-horse, and drove it round the sky in the Great Bear retrograde direction; and in the last phase of Great Bear worship it is the left and right thigh of the parent-ape sitting on the world's tree and sending the stars and sun round the Pole by the pressure of the thigh of the wind and tree-ape. These separate phases of belief probably all originated among different tribes, some perhaps simultaneously and the others at different periods, after the confederated Iberian tribes had united together as the sons of the Great Bear, which was first made ruler of the year by the northern sons of the bow. But though this was the case, yet historically speaking it is certain that at recurring epochs of national development each of them successively predominated over the other, and this shows that the different sections of the federated races who held these different beliefs as part of their national creed followed one another in obtaining more or less supreme rule. Thus it was that this belief in the Pole Star sow and boar and in the Great Bear with seven pigs followed that of the Great Bear bow and arrow as the creed of the Turano-Iberian worshippers of the phallus, the goat and the ecl-snake god. The astronomical history thus recorded covers many thousands of years, during which the above systems ruled the national years of the races ruling mankind.

We must now return to the ritual of the Rudra Triambika festival of the year of three seasons beginning with the

shooting of Rudra's or Krishānu's arrow. This New Year ceremony was held at the meeting of four cross-roads to the north of the sacrificial ground, symbolising the four paths of the year-arrow beginning the year and marking its progress at the solstices and equinoxes by all meeting at the Pole Star. In the centre of the offering ground was a mound, the Marung Buru or central hill of the Munda cosmography, and the omphalos or navel mound erected on the site of the national fire-hearth in Greek and other rituals. The offerings were two cakes made of rice, the primæval first-fruits which were placed on the skin of the black antelope Mriga, meaning that which goes round, and this antelope in Hindu Kushika ritual is the seven stars of the Great Bear. These called the seven antelopes (*rishya*) represented the original deer-sun-god which became to the Hindus the god Krishna, the black antelope, who was first the village (*visi*) god Vishnu. All Brahmins must wear the skin of the black antelope on the day of their initiation and gird themselves with the three-stranded girdle tied with three knots of the three stars of Orion's belt. The two rice-cakes, the two original seasons of the year, were, according to the instructions given in the Shatapatha Brāhmaṇa¹, thrown into the air, caught and hung in two baskets, one at each end of a beam, and they were offered to Rudra's arrow, the two pointer stars, on a leaf of the Palāsha tree, to which, as we have seen, it gave birth. The priests in this sacrifice made two different series of circuits of the central mound altar. The first went three times round it, from right to left, contrary to the course of the sun, in the direction of the circuit made by the Great Bear round the Pole. This is the course assigned to the sun in the Chinese and also in the Egyptian Zodiac at Denderah (depicted in the frontispiece), which follows the Great Bear in its retrograde course, as in it all the Zodiacal stars, beginning with Pisces, are represented as moving contrary to the course of the sun. It is this retrograde circuit which is

¹ Eggeling, *Shat. Brāh.* ii. 6, 2, 8, 16, 17, Sacred Books of the East, vol. xii. pp. 439, 442, 443.

represented in the female Su-astika 卐 depicting the sun's path in its yearly course, going to the North at the winter solstice. In this circuit the priests are followed by the maidens and matriarchal village mothers.

In the second circuit made sunwards, to mark the path of the sun of the male Su-astika 卐 going Southward at the summer solstice, only the male sacrificer and the priests officiate, and these two sets of circuits represent the annual



course of the sun depicted on the Mithraic Zodiac, in which the year begins when Mithra slays the year-bull or Taurus. This delineates the signs Taurus, Gemini, Cancer, Leo, Virgo, and Libra as retrograde, and the remaining signs, beginning with Aries and Pisces, as going sunwards.

The story in this Zodiac here reproduced, taken from M. Cumont's *Les Mystères de Mithra*, Fig. 11, is that of the god Mithra, who, as we have seen in p. 125, ruled the winter solstice. In Mithraic symbols he is depicted as born from the sun-pillar or gnomon stone, whence he, as the fire-god born from the fire-stone, issued with a triangular knife in his right hand, depicting, like the triangle of Palāsha twigs on the Hindu altar, the three seasons of his year, and holding a torch in the other. This infant god when born escaped from the shepherds who adored him, to the mother fig-tree, the successor of the cypress-tree as the mother-tree of the sun-god, and proclaimed himself as its son by feeding on the fruit of the tree and clothing himself in its leaves. He began his active career as the god ruling the year by vanquishing the sun-god, to whom he gave his rayed crown as the sun of day, which was restored to his vanquisher at night. He then proceeded to capture the wild bull which dwelt in the pasture lands of his shepherd votaries, and which gave to

Assyria its first Akkadian name of Gutium, the land of the bull (*gut*), and to harness it as the leader of the year beginning when the sun entered Taurus. He followed him in his star track and caught him up when the sun entered Scorpio, and dragged him back through the retrograde signs till he reached the cave where the bull dwelt at the winter solstice, as the creating year-god, whose home is in the island mountain in the Southern Ocean. There he slew him at the winter solstice at the command of the Crow, the original rain-cloud-bird sent to him by the invisible god ruling the Path of the year, the Chinese Tāo ; and after his death his calf successor is depicted as caressed by Mithra, who rides on the Pole-horse, the Great Bear, at the North Pole. The traditional date of this year, marked by the position of the sun in Taurus at the winter solstice, is from 10,700 to 8,200 B.C., and this, as I have shown elsewhere, is the traditional date of the birth of Dionysos Nuktelios, born of the Great Bear Mother Semele as the Thigh of Zeus, when the sun was in the Hyades, the constellation close to Taurus at the winter solstice¹. The calf-god then born was the year-calf of the Vedic Ribhus, who created it and the year-cow, and in the picture of the victorious Mithra riding on the north of the earth-globe the year-calf is attached to the south of it, and between the two, on the east, is the dog, the dog-star Sirius, the guardian-dog of Orion's year. The weapon with which Mithra slew the bull was his triangular knife and not the arrow ; and it is the blood of the bull thus slain with the triangle of the Gandharva Vishvā vasu, the Great Bear, consecrator of the Palāsha triangle, which, according to the Mithra story, made the plants on earth to germinate in spring. In the representation of Mithra standing in the centre of the Zodiac he is depicted as the centre-god of a year-triad, with a torch-bearer on his right bearing his lighted torch aloft, while the torch-bearer on his left has his extinguished, and this direction of the

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. a, Birth of the Sun-god born of the Thigh, pp. 397—399.

Mithra sun from right to left marks him as the god of the year of the retrograde Zodiac, who is in the picture fawned on by the dog-star Sirius ¹.

This story is clearly the product of a later age of national life than that succeeding the year of the Great Bear Bow-star, in which the year was measured by the Pole Star sow and boar and the seven Great Bear pigs, and in which the year-god Adonis was killed by the boar; and it is undoubtedly a variant form of the story of Cacus and the Roman Hercules. Cacus has been proved by M. Bréal ² to represent the god of the South-west wind Kaikias, said by Aristotle to bring up the rain. Hence he is a year-god of the year begun by the setting sun in the South-west at the winter solstice. He is said to have three heads, the three seasons of his year. Hercules was the god who was first the Sabine god Semo Sancus, the sower of the sacred grass (*sagmen*), who gave life to spring vegetation. He was the parent-god Re-caranus, the recreator called by Varro Duonus Janus, the double Janus who began the Roman year with the winter solstice in December—January, completed its first half at the summer solstice when he returned back southward, to end its second half at the winter solstice. He was thus the god ploughing the double furrow ploughed in the ritual of the Kuru-Panchāla kings of India. The first furrow ran from South to North in the retrograde course of the Great Bear; this was followed by the returning furrow of the male Su-astika when the sun came back from the North to the South.

In the Cacus story the South to North furrow is represented as ploughed by the three-headed Cacus, who drags his plough oxen backwards as the bull was dragged backwards by Mithra, and when he is caught in his cave and slain by Hercules, the Mithra of the story, his slayer starts

¹ Cumont, *les Mystères de Mithra*, chap. iv. La Doctrine des Mystères, pp. 108, 109, 112, fig. 15, 113.

² Bréal, *Hercule et Cacus*, chap. ii. La Légende Latine, pp. 61, 62, chap. vi. Formation de la Fable, pp. 110, 111.

the oxen back on the southward course depicted on the Mithra zodiac¹.

E. The confederacy of the Iberian Race, the sons of the river, the eel and the goat Pole Star god.

The confederated race which adopted in Asia Minor the year of Orion and of the Bow and Arrow of the Great Bear was that called Iberian by ethnologists, a name formed from the national name Ibai-erri, the sons or people (*erri*) of the rivers (*ibai*), which is that adopted by the Basque or Western European section of the parent Iberians of Asia Minor, and the mountain ranges of which Mt. Ararat is the chief mountain. They were the primitive worshippers of the household fire whose mother-river was the Araxes or Daitya rising from Mt. Ararat, in which their sun-god, Zarathustra, was born as the sun-hawk from the cypress-tree. They, under the guidance of the Finn element in their composition, made the household fire their chief god, and also made individual marriage a national institution, which superseded the earlier village marriages and the inter-tribal promiscuous intercourse of the hunting-races. This confederacy introduced the patriarchal age which now succeeded the matriarchal rule of the village mothers. This new assumption of paternity produced the Basque custom of the Couvade, which Apollonius Rhodius II. 1010, tells us was indigenous among the Iberian Tibareni. The simulated sickness of the father when his children were born enjoined by this custom claimed for him the right to be declared their begetting parent. Among these people a father-god necessarily superseded the mother-god of the sons of the tree, and he was found in the Pole Star god who was first the Cloud-bird or the

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. a, The Birth of the sun-god born of the Thigh, pp. 400, 401, sect. e, The Roman Gods of the year of Lug, pp. 441—443.

Golden Hind of the reindeer worshippers. He became the Pole Star goat, the goat-god Pan of the Satyrs of Asia Minor, and the Aja-eka-pad, or one-footed goat of the Rigveda, who is shown to be the Pole Star god by his name being used in Rig. x, 64, 4 as an epithet of Brihaspati, and he and Ahi Budhnya, the snake of the abyss, are constantly linked together as gods of the North and South. He was the goat-god Aker of the Basques, whose sacred mountain in the Pyrenees is Aker-larre, the pasture (*larre*) of Aker, and his votaries the Aquitanian Basques belonging to (*itanî*) the goat Aker or Ake, called the Basque country, in Southern France Aquitaine. This Pole Star goat was in Akkadian mythology Azuga Suga, the Supreme Goat of Mul-lil, lord of the dust (*lil*), and as his ministers the Akkadian priests wore the goat-skin dresses which were the national garment of the Indian caste of Vaishyas or Villagers, which they still wear at their initiation. Also this god Uz is depicted in Babylonian engraved pictures as watching the revolutions of the sun's disc¹. This Pole Star goat was called Azāga-siqqa, the highest horned one, also Uz-makh, the mighty goat of Mul-lil, and he became the special god of Gudua or Kutha, the city cemetery of the Akkadian race. He was called Ner-gal, whose Akkadian name Nerra or Ner is translated by the Assyrian scribes as the Strong and the Great Bright One, that is the Pole Star who ruled the hill (*tilu*) of heaven, and was thus the lord of "arāli" or Hades, the "lordly chamber" of the dead in the lowest compartment of the hill of life, the under-world. The temple of Borsippa near Babylon, the great temple of the Holy Mound with its sides facing the four points of the compass, the temple of the god of the North, was called Du Azāga, the temple of the goat-god².

With this father-goat was associated the antelope-god,

¹ Sayce, *Hibbert Lectures for 1887*, lect. iv. pp. 285, 286; Buhler, *Manu*, ii. 46, Apostamba, i. 1, 3, 5, Sacred Books of the East, vol. xxv. p. 37, ii. p. 10.

² R. Brown, jun., F.S.A., *Primitive Constellations*, vol. ii. chap. xiv. pp. 183, 184, 189; Sayce, *Hibbert Lectures for 1887*, lect. iii. pp. 194—196, lect. vi. p. 405.

the Akkadian Dara or Elim, who was originally the sun-stag, a name of Ia, and also, as I have shown in p. 163, of Marduk, who is called in Tablet VI. of the Creation Tablets Tutu the Creator. His name Marduk is, as Lenormant has shown, an Assyrian form of the Akkadian Amar-utuku, the light of the sun, a name given to Nimrod Orion, whose year was established by Marduk (p. 163), who was also, as the son of Ia, called Silik-mulukhi, he who does good to men, the kindler of the household fire¹. This is the god who was first the deer-sun-god of the North, the star Orion, and who became the antelope-sun-god of Akkadian and Indian mythology, the god who measured the year by the Bow Star, the Great Bear. The ship of his father Ia, the fish-god of the house (*I*) of the waters (*a*), the Southern abyss of life, which was the ship Ma, the constellation Argo, is called "the ship of the divine antelope of the deep"². Thus he was the god who came to Eridu from India as the fish-born child of animal life, the first Avatar of Vishnu³, who came back thither as the black antelope-god Krishna of the sons of the eel, whose skin every Brahman wears at his initiation, and the reminiscence of this first incarnation of the year-god as the fish-parent of animal life survived in the maintenance of the fish as one of the elemental first-fruits partaken of in the early Christian Eucharist, which was interpreted to symbolise our Lord Himself⁴, and also in the still existing custom of eating fish on Fridays, the day of the seed-mother (*frio*), and on fast days, when only sacramental food is supposed to be eaten. In India the equivalence of fish with the fruits of the earth as holy food survives in the almost universal custom of permitting fish to be eaten by those castes whose food is rice or millets,

¹ Lenormant, *Chaldean Magic and Sorcery*, chap. x. p. 132, xiii. pp. 189, 190, xxvi. p. 338.

² Sayce, *Hibbert Lectures for 1887*, lect. iv. p. 280.

³ Monier Williams, *Religious Thought and Life in India*, chap. v. p. 107.

⁴ Stanley, *Christian Institutions*, chap. iii. The Fish, pp. 50—52.

and who do not eat meat. This confederated race of fire-worshippers who adored the mother-mountain, the cave-mother-goddess Cybele, the Pole Star goat and the sun-antelope, were also the sons of the rivers descending from their mountain-mother, and the chief of these was the great mother-river Euphrates, called Nahr or Nahor, the holy channel (*nahr*). She was the goddess of the fire-worshippers called Arđvi Surā Anāhita, the pure, holy, undefiled stream rising from the mountain-top and nest of the Hukairya, the creating (*kairya*) bird (*hu*), a name of Ahura Mazda¹.

The top of this mother-mountain was in the Akkadian cosmogony a boat turned upside down resting upon the internal mother-cave wherein were the waters of the Southern Ocean, whence all life was born². Under these waters were the roots of the mother-tree reaching to the Pole Star above the mountain top, and its stem was, according to the Pahlavi commentators on the Zendavesta, the golden tube which brought to the top of this mountain, called Saokanta, all the waters which fell from the heavens, and which were, after falling, as rain distributed over the earth by the parent rivers³.

With these waters came the fish, the first parent of life in the creed of the mother-goddess Bau, and this god became in the new belief in the parent river, in whose waters the sacred Hōm cypress-tree grew up to be the mother of the sun-god and the world's mother-tree, the parent-eel, the Finn eel-goddess Ilya, born of the sky (*zł*)⁴, the German aal. It appears in the Finnish triad of Vainämöinen, Ilmarinen and Ukko, Vainämöinen is the god of song who in the first Rune of the Kalevala was born from his mother's side like a tree

¹ Hu is the Pahlavi form of the Khu bird; Darmesteter, *Abān Yasht*, Introduction, Sacred Books of the East, vol. xxiii. p. 52.

² Lenormant, *Chaldean Magic and Sorcery*, p. 151.

³ Darmesteter, *Zendavesta*, Khōrshēd Niyāyish, 8, Sacred Books of the East, vol. xxiii. p. 352.

⁴ Comparetti, *The Traditional Poetry of the Finns*, pp. 238, 239; Castren, *Finnish Mythology*, p. 316.

branch. He covered the earth with plants as the offspring of the mother-tree, and his scythe is Orion's belt and his shoe the Pleiades¹. He is the god who measured the year by the circuits of Orion and the Pleiades round the Pole. His chief coadjutor is the central god of the triad, the heavenly smith Ilmarinen, god of the air (*ilma*), the Great Bear². He leads the hosts of heaven round the nest of Ukko, the creating cloud-bird called Taivahan Napanen, the navel of heaven, which is his dwelling-place in Tahtela, the place of the Pole Star³. The sky-born eel-god Il-ja is the parent-god of the races who worshipped the air-god, the Great Bear, as the organiser of the years measured by the circuits round the Pole made by the Pleiades led by Orion. This god Il or El became the Supreme God of all Semitic Phœnician lands, the god Ila of the Chaldæans, whose Akkadian name was Dingira the Creator⁴. He was the god Eliun, called by Joseph, Antiq. xi. 8, the Supreme God of the Phœnicians and Samaritans, still worshipped in Syria as El Khudr, the god (*el*) of water (Gr. *ὕδωρ*). His festival is celebrated throughout Syria on April 23rd, the day of St. George, the Greek Geourgos, the worker (*ἔργος*) of the earth (*γῆ*), the ploughing Great Bear, the Nagur or Plough-god of the Indian Gonds, whose temple is called the house of Khudr⁵ or water, a name showing him to be a water or fish-god. He is in historical mythology the god of the age when the Great Bear ceased to be the bow and arrow of the archer-race and the seven pigs of the Pole Star goat, sow and boar, and became the Plough of heaven, the bed and waggon of the sun-god whom it led round the heavens.

¹ Comparetti, *The Traditional Poetry of the Finns*, chap. ii. Epitome of the Kalevala, p. 76; Abercromby, *Pre- and Proto-Historic Finns*, Beliefs of the West Finns, vol. i. p. 283.

² De Gubernatis, *die Thine*, German Translation, p. 114.

³ Castren, *Finnish Mythology*, pp. 32, 33; Hewitt, *The Ruling Races of Pre-historic Times*, vol. ii. essay viii. p. 155.

⁴ Lenoirant, *Chaldæan Magic and Sorcery*, chap. viii. pp. 113—115.

⁵ Garnett and Stuart Glennie, *The Women of Turkey and their Folklore*, chap. iv. p. 125, chap. v. note on St. George, p. 192.

This eel-god became in India the Vedic Indra, whose name is derived from the root *indu*, and who in the Vedic account of his birth is shown to be the son of the original cloud called the buffalo-cow (*malisa*), who had only once calved (*gristu*)¹, and he, like Vainamoinen, the Finnish rain-god, was born from his mother's side as the branch of a tree². The root of his name appears in Aind or Indu, the eel-totem of the Kharias, an aboriginal tribe of Chutia Nagpur whose chief totem is the sheep. They are almost in the stone age, as they live in huts made of Sāl branches stuck in the ground³. They are the parent tribe of the Kharwars, who are still a powerful and widely distributed tribe in Chutia Nagpur who once ruled the country, and they retain the Aind or eel among their totems. It is also a totem of the Mundas, the land-holding Rautias, a branch of the Kauras or Kaurāvyas, who in the days of the Indian history told in the Mahābhārata ruled India before they were defeated by the Pāndavas, of the Asura workers in metal, the Guala cattle herdsmen, the Pans, weavers and basket-makers, and the Santals. The eel called Ainduar is a totem of the Korwas, the parent tribe of the Mundas, of the Behar Gualas and Goraites, or boundary guardians, who also call the eel Induar, a name used by the Nageshurs, or worshippers of the Naga, the Turis or basket-makers, the Chiks, a branch of the Pans, the Lohars or smiths, and the Oraons⁴. In short, almost all the primitive manufacturing, mining and pastoral races are sons of the eel.

The eel-totem was also the parent of the royal races of India, whose descent is traced in the Mahābhārata to Vasu, king of Chedi, the land of the birds (*ched* or *chir*), the sun-hawk. He is the creating mythical leader of the northern immigrants who brought with them the household fire and the Great Bear as Vishvā-vasu, the creator of living things.

¹ Rig. iv. 18, 10—13.

² Ibid., 1, 2, Kalevala Rune I.

³ Risley, *Tribes and Castes of Bengal*, vol. i. Kharias, p. 468—471, vol. ii, Appendix I. Kharia Totems.

⁴ For the tribal totems of these tribes, see Risley, *Tribes and Castes of Bengal*, vol. ii. Appendix.

It was he who as the snake-god Vāsuki of the worshippers of the Nāga snake, the Great Bear plough, circled the central revolving (*mand'*) mountain Mandara of the Kushikas as the cord which made it go round and raise up from the ocean depths the ass-sun-god, Uichai-shravas, with the long ears, the year-god of the cycle-year of three years, to replace the original snake-god, the guardian of the mother-tree, which was sent down to the lower world as the ocean-snake, the Midgard serpent of the Edda¹. Vasu settled in the Sakti mountains south of Benares, and there he set up as his royal ensign the pole of the male bamboo, which is solid and not hollow like the female bamboo. He made it the tree parent of the new race, and placed on it the lotus garland of the god Shukra ; Shukra is the Vedic name of the god Indra as the seed-bearing rain-god, who is called in Rig. i. 160, 3, Shukra, rich in seed, who goes through heaven infusing his generating milk into the bull (*vrisabha*), and the year-cow Prishni, and this rain-milk of Shukra the rain-cloud is said in Rig. ix. 54, 1, to come from the Rishi or antelopes of the Great Bear. The year-bull it impregnated in heaven with seed was the bull constellation of Mithra, which is in Rig. i. 116, 18, said to be yoked with the Shimshu māra, the constellation of fourteen stars round the Pole, of which three are in the Great Bear², to take the Ashvins, the stars Gemini, to the house of Divodāsa, who was the ruling god of the cycle-year of three years. This car of the Ashvins, and the crystal car which Shukra in the Mahābhārata gave to Vasu to take him through the heavens, was the car of the Great Bear revolving round the Pole as the measurer of the year and leader of the sun-god, and Vasu when he received it is said in the Mahābhārata to have taken the name of Upari-chara, he who moves (*chara*) above.

¹ Mahābhārata Adi (*Astika Parva*), xvii., xviii. pp. 78—81 ; Hlewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. e, Immigration of the sons of the rivers and antelope into India, p. 198.

² Sachau, Alberuni's *India*, vol. i. chap. xxii. p. 242, chap. xlv. p. 390 ; Mahābhārata Adi (*Sambhava*) Parva, lkv. p. 185.

This creating star-god of the Northern immigrants became, by his second wife Adrikā, the rock who was first the sun-hawk and afterwards the river-fish, the parent of the twin fish the river eels of the Shuktimati, now called the Tamas, the river of darkness (*tamas*), who were born in the Jumna or Yamuna, the river of the twins (*yama*), into which the Tamas flows. The male twin Matsya was the father of the Vedic tribe of that name, known in the Mahābhārata as the Virāta, or sons of the phallus (*Viru*), who in that poem are also called Kichaka, the sons of the hill bamboo, Vasu's parent-tree. The female eel called Satyavati became, by Parāshara, the overhanging cloud, the mother of Vyāsa, the constellation Draco, who is said to have been begotten in a mist¹. This phallus sign of the father is the Viru-bhadra, or blessed Viru worshipped with the Sakti or female symbol of generation by the Kuramba shepherd tribes of Southern India, who call themselves Idaiya, the sons of Eda the sheep, who became the mother-mountain-goddess Idā, Ila, or Ira, who was first the eel-mother, the female form of the god Il, and afterwards the sheep (*eda*) mother of the sun-ram born on the Palmyrene altar at Rome from the cypress-tree as the phallus god Hermes Kriophoros, the ram-bearer, and in her last birth she became the mountain-goddess Ida of Troy, Crete, and India². The phallus-worshippers are called in the Buddhist Chullavagga the Viru-paksha, or tribe of the adorers of the Viru³; and in the Rigveda they are the Shishna-deva, or people whose god is the phallus, who are said in Rig. vii. 21, 5, to have been destroyed by Indra as the Yatu or wizard races. They are called in the Zend Gathas the Fryano, "the Turanians who shall further the

¹ Mahābhārata Adī (*Adī vāṁśhāva tarāna*) Parva, lxiii. pp. 171, 173, 175; Ibid., (*Sambhava*) Parva, cv., cvi. pp. 317—323.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. 2, The sons of the Rivers; D'Alviella, *The Migration of Symbols*, p. 142; Frazer, *Pausanias*, vol. v. pp. 87—91.

³ Rhys David and Oldenberg, *Vinaya Texts*, Chullavagga, v. 6, Sacred Books of the East, vol. xx. p. 79.

settlements of piety with zeal¹"; and it was these believers in the creating-god as a god of generation who altered the methods of year reckoning, and instead of measuring it by the seasons and weeks of the growing plant measured it by the ten lunar months of gestation, and divided their three-years cycle-year into four of these periods. The parent-eel, the mother-god of these phallus-worshipping tribes, the sons of the household tree, was, as Herodotus II. 72 tells us, a god of the Egyptians, and she is still the totem-god of all the Indian tribes who practise the magic and witchcraft they learnt from their Finn ancestors. The sacrifice of the Copaic eel crowned with garlands and sprinkled with meal was an animal sacrifice of the Bœotians. We are not told at what date it was held, but as the eel-god was originally chosen as a measure of time because of his migrations to the sea in autumn and his return in the spring, it probably was held at one of these seasons. The Pan-Bœotian annual festival was held in autumn in October, and as the gods there worshipped all belonged, as we shall see, to the mythology of the Pleiades year, it is probable that the feast was like the Thesmophoria which I shall describe presently, one of those beginning the Pleiades year in October—November².

The earliest immigrants from Asia Minor to Bœotia were not, like the phallus-worshippers, sacrificers of human and animal victims, as they offered to the god of creation only the first-fruits of the earth offered by the Indian sons of the mother-tree. They came with Kadmus, the man of the East (*kedem*), and his wife Harmonia, the parent-snake, and, as we have seen in p. 121, took with them in their migrations the heavens' tent supported by the mother-tree in which all the national gods dwelt, and within which was arranged the sequence of the seasons and the movements of the stars and sun which marked the course of the year.


¹ Mill, *Zendavesta*, part iii. The Gathas Gatha Ustavaiti Yasna, xlv., Sacred Books of the East, vol. xxxi. p. 44.

² Frazer, *Pausanias*, vol. II. pp. 132, 169.

These gods, whose images are said by Pausanias ix. 34¹, to be worshipped in the temple at Coronca, symbolising the national heavenly tent, were the Itonian Athene and Zeus, said by Strabo to be Hades, the god of the under-world of the abyss of life.

The Itonian Athene, the goddess whose image was set up by Kadmus outside the Ogygian gate of Thebes, was, according to Pausanias, called by the Phœnician name Onga². This name, according to Movers, meant the burning or heated goddess³, that is, the goddess-mother who dwells near the Southern fire of the earth, the home of the goddess Bau and of the mother-tree, and the god who was worshipped with her is the Phœnician Cretan god I-tan-os⁴, the Greek form of the Akkadian goddess I-tan-a of the house (*I*) of Tan who ruled the lower world⁵, and was another form of Bau. The Itonian tree-goddess was not in this stage of her mythology the goddess of the olive-tree, but of the mother-tree of the worshippers of the mud-god Tan, who ruled the mud beneath the waters whence the mother-tree grew, and this, as we shall see, was in Cretan mythology the cypress-tree. The father-god Tan, who became in Doric Greek Zan, the earlier form of Zeus appearing in the genitive *ζηνός*, Doric *ζανός*, is the Idæan Zeus born on the Cretan Idā, represented on Cretan coins as a human-headed god with



a fish's tail, and on one coin depicted by Signor Milani, in which he is called Tan Kretagenes, and which is here reproduced, he appears as a naked human god with the double thunder-bolt  in his right hand, going round the constellation of the Great Bear⁶. On this coin the thunder-

¹ Frazer, *Pausanias*, vol. ii. pp. 132, 169.

² *Ibid.*, ix. 12, 2, vol. i. p. 459, vol. v. p. 48.

³ Movers, *Die Phœnizier*, vol. i. p. 643.

⁴ Roescher, *Lexilogus*, s.v. Itanus.

⁵ Sayce, *Hibbert Lectures for 1887*, lect. iii. p. 195.

⁶ Milani, *I Bronzi dell' Antic.*, *Idæo Cretese Studi e Materiali de Archeologia e Numismatica*, vol. i. Puntata 1, p. 1, fig. i. pp. 17, note 61, 18; Bérard,

bolt is in the form of the Dorje of the Indian Buddhists, but on an image of the Idæan Zeus Dolichenos, here copied from Signor Milani's book, the middle of the thunderbolt is a leaf growing from the apex of a triangle¹; and in the thunder-



bolt of the Assyrian god Mar-duk it is ✕, the symbol of the infant - growing plant with the plumule between two cotyledon leaves growing from three roots, the number of the roots of the parent Ash-tree Yggdrasil of the Edda. All these

symbolic pictures trace their origin from the belief in the mother-tree growing from the mud (*tan*) of the Southern Ocean. This mother-tree is in the Cretan mythology of the god Tan, Brito-martis, whose name is interpreted by Hesychius to mean the virgin (*martis*) cypress-tree (*bērut*, Heb. *bārut*). She is said by Sanchoniathon to be worshipped at Byblos as Brathu, the wife of El Eliun the Supreme God², that is, of the eel-fish-god Tan, who was slain by the boar of Lebanon, and who was there the sun-god Adonis born from the cypress-tree. The evidence recorded by Sanchoniathon is shown by this name to be really that of the Phœnician national traditional history preserved at Byblos and edited by Philo of Byblos, for Sanchoniathon means "that which

Origine des Cultes Arcadiens les Symboles des Deesses, pp. 98, 99, Monnaie d'Ascolon et d'Arados.

¹ Milani, *I Bronzi dell' Antic.*, *Idæo Cretese Studi e Materiali de Archaeologia e Numismatica*, vol. i. Puntata 1, fig. xviii. p. 19.

² Movers, *Die Phœnizier*, vol. i. chap. i. p. 30. chap. xiv. p. 575.

the god Sukhan has given ¹ ; and this god is the goddess Istar, called Sukus, the goddess of the deep and of rain ². She in her male form was the god Sakhr, who, as we have seen on p. 134, stole the winter year-ring of Sallimanu and the Indian god of rain, Shukra, whose Pali name is Sakko, and it was she who was in the central village grove of Eridu the tree-mother of Dumuzi (Orion), the year-god born at the winter solstice. It was the mother-goddess who came to Byblos, called by Philo the oldest Phœnician city, whose modern name, Jibail, and the names Gabal and Gabala used by ancient writers, all point to its original Akkadian name Gi-bil or Bil-gi, the spirit (*gi*) of fire (*bil*), the shrine of the god of the household fire. It was as the mother of fire that she became, in the story of Isis and Osiris told by Plutarch, the mother-cypress-tree of Byblos whence the sun-god was born.

In the Isis Osiris story ³ Isis went to Byblos to get the body of Osiris from the trunk of the cypress-tree which supported in Byblos the palace of the king Malkandros, as the Sāl-tree from which the Buddha sun-god was born supported the palace of the god-king Brahmo-datta in Benares. Malkandros was the Phœnician god Melkaert, the master (*malik*) of cities (*kaer*), the god of the household fire, who, as Ar-chal, slept for twelve days at the end of his year, and was awakened by the quails, and the cypress-tree supporting his palace was the Phœnician world's central tree ; Osiris, whose body Isis sought, was the year-god Osiris Sah (Orion), who is in the Arabian legend of Repha (Canopus), and in the Book of the Dead, Chap. LXIX., a goddess. She is there said to travel over her domains, and to go before, that is, to lead, the stars of heaven ⁴.

Osiris is said in the ritual of his worship to set forth

¹ *Encyclopædia Britannica*, ninth edition, Sanchoniathon, vol. xxi. p. 255.

² Sayce, *Assyrian Grammar Syllabary*, nos. 101, 100, 99.

³ Plutarch, *De Iside et Osiride*, c. 15, 16.

⁴ Budge, *Book of the Dead*, chap. lxix. p. 125. In the vocabulary Sah in this passage is said to be a goddess.

as the dying year-god in his moon-boat on the 26th Choiak (September—October), and to rise again four days after on the 1st Tybi (October—November) as the snake-goddess Naheb-ka¹, called in the Book of the Dead, CXLIX, 6, 7, the sailing (*na*) serpent of the boat (*nan*), the bull of Nut the goddess of heaven². Hence as the leading bull he is the year-god of the Pleiades year beginning in October—November, the month in which the quest of Isis and her finding the body of Osiris was celebrated in the Roman Isiatic mysteries³. In the Byblos story of his death he is said to have been slain at the end of his year by Set, also called Hapi, the ape, and his seventy-two assistants, that is to say he died at the end of his allotted year of seventy-two five-day weeks. They sent his coffin down the Nile, and thence it floated to Byblos and entered into the world's cypress-tree, the mother of the Egyptian sun-god Rā, who says in the Book of the Dead, Chap. XLII., I am the god within the knot of the Asar, the tamarisk cypress-tree⁴. This tree was also sacred to the goddess Min, the star, *a* Virgo, the mother of Corn, and of the Minyan race whose legendary king was Minos of Crete, the land dedicated to the cypress-tree. Her three cypress-trees are depicted in Fig. 26 of Mr. Evans' Essay on the Mycenæan tree and pillar cult⁵. She was also goddess of the lotus placed, as we have seen, as the garland of Shukra, the rain-god of the springs on Vasu's bamboo pole on the Sakti mountains; for Min's staff and her lotus garland are portrayed on her very ancient prehistoric statues found by Mr. Petrie in the lowest stage of the successive series of temples built one on the top of the other at Coptos, a most ancient city on

¹ Brugsch, *Religion und Mythologie der alten Ägypter*, pp. 303, 304, 346.

² Budge, *Book of the Dead*, Translation, cxlix. 6, 7, p. 269.

³ Dill, *Roman Society from Nero to Marcus Antonius*, chap. v. Isis and Serapis, p. 578.

⁴ Budge, *Book of the Dead*, Translation, chap. xlii. 4, p. 93.

⁵ Evans, *Mycenæan Tree and Pillar Cult*, pp. 44, 45, fig. 26.

the road between North Egypt and the Red Sea¹. Isis brought back the body of the dead Osiris from the Byblos cypress-tree to Egypt, where the followers of Set again found it and cut it up into fourteen pieces. But before this second murder she had hovered over the year-god as a bird, the sun-hawk, and roused him temporarily from his sleep of death. He then embraced her, and made her pregnant of the young Horus, the hawk-headed ape-god whose second son is Hapi the ape. Thoth (Dhu-ti), the bird (*dhu*) of life (*ti*), the bird-headed moon-god bearing the feather recording the successive phases of the lapse of time measured by the flying crescent, the winged moon of the Le Clerq tablet (p. 298), sent the seven scorpions to lead her. They are apparently, as I have shown in the Introductory Summary, p. 76, the seven stars of the Great Bear, which, as we have seen, ruled the year of Orion, born from the cypress-tree, and they led her to Pisui, the crocodile marsh of the polar alligator constellation, the Vedic Shin shumāra whose tail stars were stars of the Great Bear. There the young Horus was born as the summer conqueror of Set, the ape-winter-god ruling the South as one of the stars of the Great Bear, and called in the passage describing the contest between the two gods in the Book of the Dead Suti, the black pig², and who henceforth took the name of Set, the vanquished (*st*) god. The Horus thus born was god of the year of Orion cut into fourteen pieces, the lunar phases of fourteen days each, by which the year of thirteen lunar months of twenty-eight days each was measured. This I have shown to be the Egyptian year of the Khepera or beetle³, and it is, as we shall see, a widely distributed year.

¹ Petrie, *History of Egypt*, Prehistoric Egypt, vol. i. pp. 13, 14.

² Budge, *Book of the Dead*, Translation, chap. cxii. 5—7, p. 77; Brugsch, *Religion und Mythologie der alten Ägypter*, pp. 451, 702.

³ Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. to The Seventeen and Thirteen months' year in Egypt, pp. 530—535.

This sun-god born of the cypress-tree, who reckoned his year by seventy-two five-day weeks, must have been the year-god of Crete and Asia Minor ruled by Thoas (Orion), as well as of Syria and Egypt, and hence the Cretan Zeus, the god Tan born on Idā, must have been the son of the cypress-tree-mother Brito-martis, the goddess-mother of the fire-worshippers. I have now to trace further the creed of Pole Star and Tree worship, which I have tracked up the Euphrates to Asia Minor and thence to Greece and Crete, along the coast of Syria to the latitude where the ape-god Canopus, the predecessor of Orion, ruled the Canopic month of the Nile.

We have seen on p. 7 that the earliest recorded date of Pole Star worship is marked by the marriage of Sugriva, the bird-headed ape, to Tārā, the Pole Star, when his bride was in that constellation Kepheus from 21,000 to 19,000 B.C. The name Kepheus is certainly allied to the Indian Kapi, the Tamil Kapi, the Greek Kepos, the Latin Cebus, all meaning the ape.

But there is another derivation of the name Kepheus which traces its origin to a Phœnician source in its similarity to Keftenu, the Egyptian name of the four Phœnician apes who sing the praises of Rā¹, and enables us to track the worship of the ape-god Canopus transferred to the Cretan mythology of the man-god Tan, whose year is measured by the revolutions of the Great Bear. Mr. R. Brown has derived the name of the constellation from the Phœnician Keph, a stone, the Cephas of the Bible, the divine stone Baitulos (Heb. *Bethel*) of Sanchoniathon, that from which Mithra the bull-slayer was born, and he makes it brother to Atlas or Atel, darkness. The Pole Star who was once the Pole Star in Kepheus, who became the Phœnician god Baitulos, was known in Syria as Baal Katsia, the god of the promontory Kasios, where he is Baal Tsephon, the god of the North, who had slain Typhon

¹ Brugsch, *Religion und Mythologie der alten Ägypter*, p. 153.

the storm-god with his thunderbolt. The promontory on which his temple was is described by Herod. II. 6 as situated on the Syrian coast, where it forms the Egyptian boundary¹. Mövers has shown that the story of the slaying of Typhon by the wind from the North Pole is a Syrian coast myth telling how the deadly hot wind from the South-west, blowing from the middle of June to the 21st September, was then vanquished by the North wind, and the month of this victory was called in Syria Cherizon, the month of the pigs², that of the slaying of the year-boar of the age when the Great Bear became the seven pigs.

This introduced a new year beginning at the autumnal equinox, and superseding that of Orion beginning at the winter solstice, and that of the god Mithra born from the stone Boetyl of Mt. Kasios, the god Keph of the Phœnician Keftenu. The Phœnicians on the coast of Syria adjoining the Egyptian boundary are the Philistines called Kaphtorim, the men of Kaphtor in Gen. x. 14, and they are said in 1 Samuel vi. 17 to be ruled by five lords or axles (*serānim*), which appear to be the five days of the Phœnician week³. This marks them as the sons of the Semite god of the open hand, Kap or Kaph, which was originally the open hand of the Indian ape-god Daksha, who measured with it the seventy-two five-day weeks of the year of the Egyptian and Syrian sons of Osiris Sah (Orion), the god of the Byblos cypress-tree. This divine symbol is frequently depicted on ancient monuments in South-western Asia and India. The Great Temple of Bel, the fire and sun-god, at Borsippa, was called the Temple of the Right Hand, and one of the names of Babylon is

¹ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. 1. p. 30; *The Origin of Ancient Northern Constellation Figures*, Journal, Royal Asiatic Society, 1897, pp. 217—219.

² Mövers, *Die Phönizier*, vol. i. chap. vii. p. 224.

³ W. R. Smith, Philistines, *Encyclopædia Britannica*, ninth edition, vol. xviii. pp. 755—757.

the City of Anu, the celestial hand; also three open hands are depicted on the pedestal of the mother-tree in a bas-relief at Barhut in India, the counterpart of the three cypresses of Min¹. On a coin of Aradus, an island on the Phœnician coast colonised from Sidon, the open hand is placed on the back of a bull standing to the right of a cypress-tree. This god of the open hand was in Greece Zeus Kappotas, whose image at Gythium in Laconia was a stone. It was by this god, whose hand was the symbol of divinity, that Orestes was healed of his madness when he offered to him a finger which he had bitten off when mad. Pausanias saw this finger worshipped in Arcadia as a stone pillar placed on the top of a mound².

These Kaphtorim are said in Amos ix. 7 to have come from the land of Kaphtor, called in Jeremiah xlvii. 4 the isles of Kaphtor, and in Deuteronomy ii. 23 they are said to have come after the Avvim who dwelt in villages. These latter are clearly the first sons of Repha, the Rephaim who covered Syria with communal villages ruled by Indian village laws, and the Kaphtorim who settled among them as sons of the cypress-tree, measuring their year by the five-day weeks of the god of the open hand, and who came from the isles of Kaphtor, must be immigrants from the islands of the Ægean sea, where Crete, the land of Brito-martis, the virgin-mother-tree, was the largest island.

This Cretan goddess of the cypress-tree was also called there Dictynna, the goddess of the net (*δίκτυον*), the year-net binding her roots and the mud in which they grew in the waters of the southern abyss, that of the weeks and seasons of the year. This title was also given to Artemis Issora, said by Hesychius to be in Crete identical with Brito-martis. She is a tree-goddess whose image was a tree-trunk, but who was also the goddess Arktos, the

¹ Comte Goblet d'Alviella, *The Migration of Symbols*, pp. 27, 122, plate iv. fig. h: Lenormant, *Gazette Archæologique*, 1871, p. 31.

² Bérard, *Origine des Cultes Arcadiens*, pp. 173, 112, Coin of Aradus; Frazer, *Pausanias*, ii. 22. i. viii. 142, vol. i. p. 169, 417.

Great Bear, to which the cypress world's tree reached, and the Brauronian goddess, to whom all young girls in Athens were dedicated as her bears from their fifth to their tenth year¹. As the human and animal sacrifices of the Northern worshippers of the Great Bear descended from animal totems were offered to her, she is historically the successor of the original goddess of the cypress-tree, whose sacrifices were bloodless offerings of first-fruits, as the next section will prove.

F. The historical lessons taught by the ritual of the Thesmophoria, Apaturia, and Chalkeia festivals.

It is from the ritual of the Thesmophoria and the primitive snake worship with which it is connected that we learn that the original Greek sacrifices were bloodless offerings of the fruits of the earth, and in it we find an epitome of national history beginning with the introduction of the Pleiades year into Asia Minor and Greece by the Indian farmers, who brought it with their matriarchal institutions. The Thesmophoria held in Greece and Asia Minor was, like the original village Indian festivals, led by the women of each village, but in Greece, where individual marriage succeeded the village unions of both sexes preserved in the dances in the village groves, only unmarried women took part in it, and its leaders were two women chosen in each demos or village to preside over the ceremonies².

It was held on the 11th, 12th, and 13th of Puanepsion (October—November), answering to the 24th, 25th, and 26th of October, and it was accompanied by dances, but

¹ Frazer, *Pausanias*, ii. 30, 3, iii. 24, 9, x. 36, 5, vol. i. pp. 117, 174, 556; Bérard, *Origine des Cultes Arcadiens*, pp. 103, 104; A. Boethcher, *die Akropolis Artemis Brauronia*, pp. 92, 93.

² Frazer, Thesmophoria, *Encycl. Brit.* ninth edition, vol. xxiii. pp. 296—298; Harrison, *Prolegomena to the Study of Greek Religion*, pp. 121—131.

the women taking part in the festival were during its continuance and for nine days before obliged to remain chaste. While it lasted the women lodged by twos in huts made of branches erected in the Thesmophorium, so that the feast reproduced the Arabian and Persian Feast of Booths commemorating the days when the first founders of village communities lived in shelters made of branches under the shade of the village grove. The festival was one not to the sun of day but to the goddess of the lower world, ruling the night beginning at sunset, for no pomegranates, the fruit sacred to the god of the rising sun, might be eaten at the festival. It was a feast of Demeter, the mother of barley or spelt, called by the Cretans *δηά*¹, who was then supposed to have lost her daughter Persephone or Kore, the virgin-maid whom the god of the lower world had carried to his southern realm; and it thus gives a ritualistic history of the Pleiades year beginning with the seclusion for six months in the home of the winter sun of the sun-maiden, who was to return to earth on the 1st May as the May Queen of summer, the virgin mother-tree, the Maypole. The original three days allotted to this festival were the three days of mourning for the dead preserved in the Druids' year, and still retained in European ritual as All Hallow Eve, All Saints' and All Souls' Day, on the 31st of October and the 1st and 2nd of November. They are in the Thesmophoria called the day of Kathodos and Anodos, of descent and return, Nesteia, the day of fasting, and Kalageneia, the Fairborn Day². To the two mother-goddesses of the feast, Eubouleus, to whom pigs were sacrificed, was added. He was the reputed son of Disaules³, the god of the ploughing of two furrows, which, as we have seen in the story of Cacus and Hercules, symbolised the

¹ *Etymologium Magnum*, s.v. *δηά*, Harrison, *Prolegomena to the Study of Greek Religion*, Demeter and Kore, p. 272.

² Harrison, *Prolegomena to the Study of Greek Religion*, chap. iv. Thesmophoria, pp. 126, 127.

³ Frazer, *Pausanias*, i. 14, 2, vol. i. p. 20, iii. p. 81.

two yearly journeys of the sun from the south solstice of winter to the month of summer, and his return to the South. He is said by Pausanias to be brother to Triptolemus, who is said to have taught the Athenians and Arcadians to plough and sow. The latter is usually represented on monuments as forming a triad with Demeter and Persephone, he standing between them and receiving from Demeter, the corn-goddess, ears of corn. She gave him a car like that given by Indra to Vasu, drawn by dragons and serpents, in which he flew round the sky distributing corn to mankind¹. That this car was the Great Bear symbolised as a waggon showing the path of the sun through the Indian Nak-shatra or Naga-kshetra stars of the heavens' field (*koluthra*) of the serpent (*nag*) stars, and that Eubouleus, brother to Triptolemus, was a god of the Great Bear as the pig constellation, I shall now proceed to show.

On the first day of the feast women known as the Drawers-up, who had purified themselves for three days, went down to the Megaron or underground chamber, the name of which is derived by Robertson Smith from the Phœnician Maghar, Heb. Maghara, a cave², the birth-cave of the sons of the mother-mountain, the cave of Cybele. They took with them a number of young sucking-pigs³, and brought back the rotten remains of the pigs taken down the year before, but they left behind them, to appease the snakes who fed on the young pigs, paste images of snakes and phalli, and also pine cones, the seed of the tree sacred to Cybele in Asia Minor; which is still the national parent-tree all over Germany, placed in South Germany on the roof of every house while it is being built. These offerings show that the worship of pigs, phalli, snakes and the pine-tree all belonged to the same cult.

On the second day they feasted as mourners for the loss of Persephone, and on the Kalligeneia day of Fairbirth the

¹ Frazer, *Pausanias*, vol. ii. pp. 118, 119, iv. pp. 142, 143.

² Robertson Smith, *Religion of the Semites*, p. 180.

³ Frazer, *Pausanias*, ix. 8, 1, vol. i. p. 454.

pigs' flesh brought up from the mother-cave was distributed over the fields, just as we have seen on p. 155, the flesh of the human and animal victims slain in the North at the winter solstice was similarly distributed.

This story gives us most interesting information as to the ritual of the worship of the year-god of the pig-worshippers of Phrygia, whose doctrines were universally accepted in Greece and who regarded the pig as a holy animal whose blood was an expiating bath to cleanse the guilty of sin. Each partaker of the Eleusinian mysteries had to take before the ceremonies a purifying bath in the sea, taking with him a young pig, and the pig of purification was the symbol engraved on the coins of Eleusis¹. In the ritual of purification by pigs' blood, the rite used by the Phrygians, Lydians, Lycians, and Greeks, the hands of the guilty person were washed in the blood of a sucking-pig, and pigs' blood was sprinkled over them². In Assyria the pig was worshipped as Atar, the fire-god, called the Lord of the Pig, and the Akkadian mother-goddess Istar was called the Lady of the Dawn, Bis-bizi, in reduplication of *pes*, a pig; and the pig was and is still offered in India to Rāhu by the Dosadhs or fire-priests of Behar, and the offering is made on the fourth or ninth day of the moon, or on the day before full moon of the month beginning the local years opening with the winter solstice, the vernal equinox, and in the month of April—May beginning the second half of the Pleiades year³. Thus the pig-god was the god of a people who were chiefly pastoral, but who were also, like the Indian ryots, small farmers living in the Phrygian circular huts of which the floor was sunk below the level of the ground, only a small interval between the ground and the roof being walled with wattles and clay.

¹ Harrison, *Prolegomena to the Study of Greek Religion*, The Eleusinian Mysteries, pp. 152, 153.

² W. M. Ramsay, Phrygia, *Encyc. Brit.* ninth edition, vol. xviii. p. 853; Frazer, *Pausanias*, vol. iii. p. 277.

³ Sayce, *Hibbert Lectures for 1887*, lect. iii. p. 153, lect. iv. p. 256, note 2; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. e, Immigration of the sons of the rivers and antelope into India, pp. 187—189.

They fed their pigs in the neighbouring forests, and thus in acorn-yielding countries became the sons of the oak, the parent-tree of the Druidic Celts, of a later form of Demeter as the mother-oak-tree and the mother-goddess of the oak-grove of Dodona. The Assyrian wind-god, Rām-anu, when worshipped as Martu, the god of the South-west Monsoon, is called the pig-god, and in the Bahrām Yasht he appears as a boar in the fifth of the successive forms said to be those of Verethragna, who is first a wind, and thus reproduces the Assyrian pig-god who in the original mythology turned the stars round the Pole. This boar-god is said in the Mihir Yasht to accompany Mithra the year-god¹. Herodotus ii. 47 tells us that the Egyptians, who generally held pigs to be unclean animals, sacrificed pigs once a year at the full moon, burning the tip of the tail, the spleen and omentum, but eating the rest of the animal. Brugsch says² this festival was held on the 15th Pachon (February—March), and that these antelopes and pigs were sacrificed and eaten. Pigs, though held to be unclean in their later beliefs, were eaten as sacrifices by the Phœnicians, Syrians and Cyprians, and also, according to Is. lxv. 4 and lxvi. 3, 17, by the Jews, and in Cyprus they were offered to Aphrodite on the 2nd of April, after they had been fed on figs grown on the tree of which phalli were made³.

Pigs were sacrificed to Demeter and Persephone in Greece, and the ordinary offering made by worshippers invoking the blessing of Demeter, Persephone and Eubouleus on the crops was a pregnant sow to Demeter, an uncut boar to Persephone, and a pig to Eubouleus³. To this god Eubouleus, when worshipped as Zeus Meilichios, holocausts of pigs were offered, and he is depicted on a relief found at Athens

¹ Brugsch, *Religion und Mythologie der alten Ägypter*, p. 462.

² Movers, *Die Phœnizier*, vol. i. chap. vii. pp. 219, 222; Robertson Smith, *Religion of the Semites*, lect. viii. p. 273.

³ Frazer, *Pausanias*, vol. ii. p. 219.

inscribed with his name as a snake-god¹, the god who ate the pigs in the Thesmophorean Megara.

But this snake-god of the ritual of the pig-sacrificers was not the original parent-snake-god of Greece, the guardian god of the mother-tree; he was the snake Erectheus, fed on honey-cakes, at Athens afterwards worshipped as Poseidon, both being served by the same priests², and he was the snake-god of the age of the god Tan, the mud whence the mother-tree grew. He was the Athenian counterpart of the Elian snake-god Zeus Sosipolis, worshipped in the innermost shrine of the temple of Ilithyia, the goddess of parturition, to whom oaths were taken on the most solemn occasions. He was served by a woman priestess vowed to chastity, who could only approach him when veiled. To him who was the son of Kronos and Rhea, worshipped at Elis and also in Crete as Ilithyia, a bull was dedicated at the beginning of the sowing season at the new moon of Kronion (February—March), and a second annual year's sacrifice, mentioned by Pausanias vi. 20, 1, was offered at the vernal equinox in the next month Elaphius, the Attic Elaphebolion (March—April). And thus we trace the history of this snake-god from his birth as the Cretan Idæan Zeus, the snake and fish-god Tan, to whom only bloodless offerings were made, to the god to whom living victims were offered. On his earliest altars and on that of Cecrops, the traditional founder of Athens, called by some the son and by others the father of Erectheus, only pelanoi or cakes made of honey, barley-meal and oil were laid as the food of the god, and these were the successors of the original first-fruits offerings of rice. We find a repetition of this same story³ of ritual transition symbolically told in

¹ Harrison, *Prolegomena to the Study of Greek Religion*, The Diasia, pp. 15, 17, 18.


² Frazer, *Pausanias*, vol. II. p. 335.

³ *Ibid.*, vi. 20, 1, vol. IV. p. 76, The Temple of Sosipolis, like Mahommetan Mosques and the Sabæan shrine of the Pole Star god, faces south; Harrison, *Prolegomena to the Study of Greek Religion*, p. 331; Smith, *Classical Dictionary*, Ilithyia.

the worship of Demeter, to whom the worshippers of the pig-god offered pigs. But on her shrine as the black Deo at Mt. Elaios near Phigalia in Arcadia, standing in a grove of parent-oak-trees and served by a priestess, the offerings made to her were grapes and other fruits, honeycombs and wool, on which oil was poured, the first-fruits of the epoch marked by the Pelanoi, in which the chief industries of the land were corn and fruit farming combined with the keeping of sheep and pigs, to whom the oak groves, the successors of the cypress-tree, were sacred. These offerings were laid before her by three sacrificing citizens, indicating, like other ritualistic triads, the three seasons of the year, and it was the youngest of these, the god of the winter storing season, who actually laid the offerings before the goddess, who is also called by Pausanias Melanippe, the black mare, the pig-horse. This name denotes the new avatar of Demeter, who was originally the fish-mother-goddess, denoted by the dolphin she held in her hand as the horse-headed fish who bore to Poseidon Erectheus, the snake-god, who in Il. xxiii. 277, 278, gave to Peleus, father of Achilles, two of the horses of the sun, the maiden goddess Kore or Persephone, changed from the mother-tree into a foal, who became the mother of the twelve horses of the sun, ruling the twelve months of the year, begotten, according to Hom. Il. xx. 220-225, by Boreas and kept by Erectheus¹. The age of the oak-tree is said by Pausanias to be that of the colonisation of Arcadia by Pelasgus, son of Triopas, who taught men to eat acorns and to wear shirts of pig-skins². In this father-god Triopas we are furnished with a new line of evidence as to the history and wide diffusion of the beliefs of this age, when the snake and the pig-god were disseminated over the world. Triopas is the three-eyed (*triops*) Zeus whose Pelasgian wooden image in the Acropolis of Argos, called Larissa, and said to have been brought from Troy, is described by Pausanias ii.

¹ Frazer, *Pausanias*, viii. 42, pp. 428-430; Bérard, *Origine des Cultes Arcadiens*, pp. 108, 109.

² Frazer, *Pausanias*, viii. 1, pp. 373, 374, ii. 22, 1, p. 104.

24, 5. He is the Greek form of the three-eyed god of Babylon, called Samirus or Semiramis, the bisexual successor of Istar, who succeeded Nimrod or Ninus, the star Orion, who invented weights and measures and the art of weaving silk, and whose sign was that of the wild-bull  gud-ia or the bull Ia, used in the oldest Akkadian or Sumerian alphabet, that of Girsu, also called Telloh or Lagash¹. The silk here spoken of was that first made from the tusser cocoons of the Indian forests, from which were woven the yellow garments said by Hiouen Tsiang to be the usual dress of the people of northern India and the Punjab, and the yellow robes of the Buddhist monks called Kasayan². The three-eyed weaving-god is the white god riding on an ox, the shepherd-god of India Shiva with three eyes, universally worshipped by all Finns as the Supreme Creator, and whose wife is Umā (*flax*). I have elsewhere identified him as the parent-god of the Gaurian race of the Euphratean Delta and Western India, who trace their descent to the goddess Gauri, the wild cow (*bos gaurus*), whose festival is held on the third of Vaisakh (April—May), seven days before the year-fires of the year of the May Queen are lighted by the Brahmins from the 10th to the 15th³. It is this god who is represented in the Mahābhārata as slaying the year-boar with Arjuna, both shooting their arrows simultaneously⁴. He is thus the god of the age of pig-worship, shown to be the dominant creed from India to Greece, of the age of the worship of the barley-

¹ Lenormant, *Chaldean Magic and Sorcery*, Appendix, Sumir and Accad., p. 396, note 2; Amiaut and Mechinseau, *Tableau Comparée des Ecritures Babylonniennes et Assyriennes*, no. 49, p. 19.

² Hewitt, *Early History of Northern India*, Journal of the Royal Asiatic Society, 1889, p. 210; Beale, *Buddhist Records of the Western World*, vol. i. pp. 75, 165, 178.

³ Hewitt, *History and Chronology of the Myth-Making Age*, chap. iii. sect. b, The race of the bow, pp. 83—85; Sachau, Alberuni's *India*, vol. ii. chap. lxxvi. The Festivals, p. 179.

⁴ Mahābhārata Vana (*Arjuna-bhigamana*) Parva, xxxvii. p. 117; Vana (*Kairata*) Parva, xxxix. pp. 120, 121.

goddess Demeter, to whom pigs, guarded by the snake-god Zeus Eubouleus, the three-eyed god, were offered.

In this age the Great Bear which ruled the year was looked on as the seven pigs driven round the sky by the Pole Star sow or boar. This belief still survives in Tibet and Japan, and in Tibet the national high-priestess belonging to the red-hat sept of the Sakya is called in Tibetan Dorje Phagmo, and Vajra Varāhi in Pali, both meaning the sow of the thunder-bolt or dorje, a symbol of the growing plant. She is said to be an incarnation of Tārā the Pole Star, the wife of Shen-razig the parent-ape¹. Her images depict her with three faces, the left being that of a sow, and she sits upon a lotus throne driving the seven pigs, the seven stars of the Great Bear². In Japan she appears as the war-god Maussi Ten, seated on a boar bearing the trident of Shiva, and in other representations on a lotus drawn by the seven bear pigs³.

As the war-god seated on a boar he is the Japanese equivalent to the Scandinavian war-god Frey, who was, as we have seen, the deer-sun-god; but in his avatar as the boar-god he is represented as riding round the sky on a golden-bristled boar called Gullin brusti, the counterpart of Woden's waggon, the seven stars of the Great Bear; and this totem boar, called the atonement-boar, was always sacrificed at Yule when the sun-deer was slain, a custom preserved in England, where the boar's head is the traditional Christmas dish at Queen's College, Oxford⁴.

That this constellation of the seven pigs was known to the Akkadians, who worshipped Atar the fire and sun-god, the Monsoon-god Martu, and the mother-rain-goddess Istar as pigs, is rendered probable by their name for the planet Saturn, called Kakkab Ila Ninpas, the star of the god of

¹ Sarat Chandra Dass, *Journey to Lhasa and Thibet*, pp. 37 note, 119 note, 138.

² Waddell, *Buddhism of Thibet*, p. 361.

³ *Guide au Musée Guimet-Paris Vitrine*, 7, Classe des Tens, pp. 208, 209.

⁴ Stallybrass, *Grimm's Teutonic Mythology*, vol. i. pp. 151, 213.

the lord of the pigs¹, the Greek god Kronos, who was originally, as we have seen, first the god Tan and afterwards a snake-god of the age of pig-worship, the father of the snake Zeus Sosipolis. To the early astronomers who reckoned time by the permanent relative position of fixed stars forming grouped constellations the planets which changed their places were disturbers of the heavenly order and of their calculations. They are denounced frequently in the Zendavesta as wandering Pairikas afflicted and destroyed by Tishtrya Sirius². As the Pahlavi writers of the Zendavesta in their denunciation of the planets are the representatives of the early fire-worshippers, the recipients of the first traditions of the god Mithra who as Marduk, the god of the light of the sun, used the Great Bear as the bow-star to measure his year, and as both Saturn as the planet and the pig-pole-star-god whose flesh was scattered over the fields at seed time were sowing (*Satur*) gods, the pig who was Lord of Saturn must have been the Pole Star pig who drove round the heavens the seven pigs of the Great Bear, and it was these seven pigs which became the Hapto-iringas, the seven oxen of the Pahlavi-speaking Zends, and who are the Septem triones, the seven plough bullocks who drew the plough of the Roman sowing-planet-god Saturnus. This was the plough constellation of the Kushika Nāga of India, worshippers of the Nāga snake whose modern representatives, the Gonds, worship it as Nagur the Plough, and these seven ploughing pigs became in the Vedic ritual the seven antelope (*vishya*) stars of the black antelope-god Krushna, who is a boar in his third avatar; and the close relation between the pig and antelope cult is shown in the Egyptian sacramental pig feast, when the antelope was eaten with the pig, which was sacred to the Hindu god Rā-hu and the Egyptian god Rā, both of whom

¹ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. 1. chap. xv. pp. 215, 216.

² Darmesteler, *Zendavesta Tur Yasht*, 39, Sacred Books of the East, 39, p. 104.

were brought to Egypt and India by the mother-worshippers of the sun-pillar-god, in whose honour they covered the countries they passed through with stone gnomon pillars and sun circles.

It was these Iberian farmers who made the pig their symbol of the divinity who established the cult in the West of Europe, where the pig became the god of the early Celtic Picts called Prydan, or men of the form (*pryd*), who painted the symbols denoting their totem parents on their foreheads, as the Indian Vishnuvite and Saivite sects still do, and whose King, Pryderi, the representative of the national form (*pryd*), their year-god, is called the leader of the stout swine-herds, who was beguiled of his year-pigs by Gwydion, the son of Dōn or Tan, a star in the Milky Way called Gwydion's castle. He took the pigs to the Caer Sidi, the revolving tower of Math, the turning-god (*Math*), and afterwards slew Pryderi, who gave twenty-four hostages as his sureties, headed by Gwrgi Garwlwyd, the grey man-dog, the Star Sirius. Pryderi died as the god of Orion's year, which was succeeded by that of the three-years cycle-year¹. It was these votaries of the pig-god who called the ruler of heaven Twrch Trwyth, the King's Boar, who bore between his ears a comb, razor, and a pair of shears, the religious implements of the age when the cutting and the arrangement of the hair were considered to be a sacred duty by all the people of South-western Asia, a custom which was also diffused throughout Greece and parts of Europe. It was the King's Boar and his seven sows who were the Pole Star and the seven stars of the Great Bear when the King of earth was the god of the mother-tree Yspadaden Penkaur, the chief Hawthorn giant growing in the world's revolving castle on the top of the

¹ Rhys, *Arthurian Legend*, pp. 12—73; Lady Charlotte Guest, *Mabinogion*, Nutt's edition, Story of Math, the son of Mathonwy, pp. 58—66; Hewitt, *The Traditional Mythic Histories of the Eastern and Western World*, part iv. The Second Epoch in the History of the Worship of the Mother fruit-tree, East and West, September, 1904.

mother-mountain. The story of the overthrow of these old world gods of the boar and pigs of the heaven and the central mother-tree is told in the Mabinogion story of Kilhwch, he who was born in the pig-sty (*hwch*) as the son of Goleudyd, the light of day, and of his bride Olwen, she of the white (*gwen*) track (*ol*) under whose feet clover blossomed, and who reckoned her year as a calendar of flowers, each marking a footprint in the circular path of the revolving year-god by the week-ring she left behind her in the water in which she washed her hands at each week's end. When Kilhwch had his hair dressed and had received the blessing of his uncle Arthur or Airem, the ploughing-god, he set out as the new ploughing constellation of the Great Bear to find his bride, and was accompanied in his search by the six emissaries of Arthur, making up the seven stars of the Great Bear plough. They found the mountain castle of Yspyddaden guarded by the shepherd Custennen, the guardian Star Arcturus, whose wife, the sister of Kilhwch's mother, introduced Kilhwch to Olwen. The first stage of the mission of the New Year-god ended in the storming of Yspyddaden's castle guarded by twenty-seven warders, the twenty-seven days of the month of the year-cycle of three years, the history of which is told in the next chapter. Yspyddaden when conquered agreed to the wedding of his successor on the day of his death, provided that Kilhwch performed certain tasks which show distinctly the wider meaning of the story. The chief of them was finding of the cauldron of life of Diwrnach the Goidel, the mother-sea of the South in which life was born, and the inexhaustible basket of the food of the mother-tree and the mother corn-plant, which, after being cooked in the cauldron with the milk of the cow of heaven, was to feed the wedding-guests and all the world. Also he was to get the veil made from nine baskets of flax, the nine-days week of Yspyddaden's year, which was, like the heavens' veil of Harmonia, to cover Olwen's head at the wedding. He was to release Mabon, the year babe (*Mabyn*), the sun-god who

had been imprisoned in the castle of the nine witches of Gloucester during Ysphydaden's year of nine-day weeks, also to enlist the services of the year-gods Gwythur, the son of Greid the scorching heat of summer, and of Gwyn, the son of Nud the winter god of the South, who yearly fought on May Day for the hand of Crydy-lad, the Celtic Persephone or Kore, the maiden goddess of the Pleiades year. With them and the sword of Orion, called Gwrnach in the story, the campaign against the King's Boar and his brood was brought to a successful end; henceforth the new sun-god of the ploughing age was the god of the rising sun of day, who with his flower-wife ploughed his own path through heaven in the leftward course pointed out to him by yearly circuits of the Great Bear, and his year succeeded that of the world's mother-tree and seven pigs of the Great Bear, beginning at sunset¹.

This age of the rule of the polar pig-gods was that of the institution of phallic worship and its chronological place in the traditional history of India, as told in the incarnations of Vishnu, the village year-god, agrees with that which has been deduced in the preceding pages from a comparison of national traditions recorded in stories, ritual and customs. He first ruled the year as the fish-god of the age of the year of Canopus and the Pleiades, secondly as the tortoise (*kush*), or rather as the god of the bow (*Kausk*), the bow and year-arrow of the Great Bear ruling the first stage of Orion's year; thirdly as a boar, the ruling boar the age of pig-worship; and fourthly as Nara Singha, the Man-lion, the lion-god incarnated in the shape of the man-sun-god² who is the sun-physician born from the sāl-tree as the first human manifestation of the sun-god recorded in India.

¹ Lady Charlotte Guest, *Mabinogion, Kibuch and Olwen*; Hewitt, *The Traditional Mythic Histories of the Eastern and Western World*, East and West, Oct. 1904, part v. pp. 99, 100, where I have given a full analysis of the story with an explanation of each incident of the plot.

² Monier Williams, *Religious Thought and Life in India*, chap. v. Vishnavism, pp. 108, 109.

He is in Greek mythology the snake physician Asclepios, son of Koronis, the crow and garland goddess of the year calendar of blossoming flowers, whose brother was Ixion or Ixifon, the Sanskrit Akshivan, the man of the axle (*aksha*) bound in heaven to the Great Bear wheel, on which he went his year circuits round the Pole as the god of the seven pigs¹. Asclepios is marked as an Indian god by the snake twisted round his left arm, those kept in his temple, and by the Indian cocks, the jungle-fowl of the Indian forests sacrificed to him. His temple at Titane was in a grove of cypress-trees, and besides cocks, Pausanias tells us that bulls, lambs and pigs were offered at his shrine². This god, who was, as we have seen, in India the sun-hen, has a European female counterpart answering to the sun-hen in the Dorian goddess Damia of Ægina, Troezen, Epidaurus, and Tarentum in Southern Italy, who was the Bona Dea of Rome, whose festival as that of the May Queen, the Greek Kore, was held on the Kalends of 1st of May. It was like the Thesmophoria, a festival of women at which a sow was offered. She was, like Asclepios, a healing deity, herbs and snakes being kept in her temple³.

The age of the pig-god appears in Zend Chronology as the rule of Azi Dahāka, the biting snake, who married the two daughters of Yima the shepherd-god, founder of the Garden of God, Savanghavach, she who speaks the speech (*vach*) of the East (*Savangha*), goddess of the Zend fire Berezi-Savangha, that of the witches and sorcerers (*berezi*) and Erina-vach, whose speech (*vach*) is that of Irān, the land of the bull Airyu, and of the Hapto-iringas, the seven Great Bear oxen. He is the three-headed six-eyed god called Zohak in the Shah-nāmah, out of whose shoulders

¹ Hewitt, *The Ruling Races of Prehistoric Times*, vol. i. essay ii. pp. 83—85.

² Frazer, *Pausanias*, ii. 11, vol. i. pp. 87, 88.

³ W. Waide Fowler, *The Roman Festivals*, Mensis Maius, pp. 304, 305, note 5; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. c, The Kushika Faun house-builders in Greece and Italy, pp. 162, 163, chap. v. sect. f, Incense Worship and International Trade, p. 255.

two snakes grew to represent the trident of the three-headed god of the year of three seasons, that of Shiva and Erectheus Poseidon¹. This three-headed six-eyed snake is in Rig. x. 99, 6 the three-headed six-eyed boar slain by Trita, who is in the Zendavesta Thractaona, slayer of Azi Dahāka.

The conclusion arrived at in this discussion, that the original New Year's festival of the Pleiades year to the plant-mother Demeter and her virgin daughter Kore, the new plant grown from the last year's seed, was altered in the ritual of the Thesmophoria to one in which Eubouleus, the pig-snake god, was added as a triad god to the original plant-mother and her daughter, is confirmed by the ritual of the New Year's feasts connected with the Thesmophoria.

These prove clearly that it was the tribes descended from the mixed Finn Iberian race led by the northern warrior tribes, sons of the Bear Star bow, who founded the national household fires and distributed over Greece and Europe village communities governed on the Indian communal system of common meals on the village produce stored in the local granaries. This was, according to Aristotle, that of Crete, and it was preserved both in Crete and Sparta with the national system of the education of the children of both sexes almost identical with that of India. The common meals indicating the community of goods and lands were maintained by all the Dorian races of Asia Minor and Greece, the Ænolrians and Sikels of Southern Italy and Sicily, the Arcadians of Phigalia, the Argives and Megarians in the days of Theognis, and also in ancient Corinth². It was also universally observed by all ancient nations at the offering of public sacrifices on national festivals, when

¹ Darmesteter, *Zendavesta Abūn Yasht*, 34, Sacred Books of the East, vol. xxiii. pp. 61, 62, note 2; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. b, The Antelope race, the phallus worshippers, and house-builders, p. 155.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. i. pp. 10, 11; Muller, *Die Dorier*, bk. iii. chap. x. p. 199, bk. iv. chap. iii. p. 269; Grote, *History of Greece*, vol. iii. chap. xxii. p. 372.

the flesh of the victim slain and the grain laid before the god were eaten by the citizens of each community after portions specially burnt as a divine sacrifice had been consumed by fire.

The New Year's village meeting of those communities who, as the worshippers at the Thesmophoria, retained the original year of the Pleiades, was called the Apaturia, held between the 13th of Puanepsion or Apatourion (October—November) and the 19th of the month, that is, between the 26th of October and the 2nd of November. It was then that the annual lists of members of the community were prepared, new members admitted, and village officers chosen, at the date in which we in England still elect our mayors and aldermen, following the example of the Celtic Druids, who made the 31st of October and the 1st and 2nd of November their three New Year's days. At this feast also the year-fires in each house were lighted from the central fire of the village on the hearth dedicated to the Greek goddess Hestia, the Roman Vesta, that placed in the central temenos or divine precincts within which was the village grove. The goddess of the festival was Aphrodite Ourania, called Apatouros, the Ionic form of Demeter, to whom the month Apatourion (October—November) was dedicated. She who was worshipped as a stone triangle at Paphos in Cyprus, and to whom pigs were offered, is represented at Olbia in the Black Sea, a city of Demeter, as riding on a goat with two kids running beside her¹, her steed being the Pole Star goat, who was also, as we have seen, the Pole Star sow; and this god either preceded or in some cases certainly succeeded the pig Pole Star god, the goat being the divine symbol of the pastoral races who afterwards deified the ram and the bull and the pig of the agricultural and gardening farmers.

These series of New Year festivals ended with the Chalkeia held on the 19th of Puanepsion, the 2nd of November². It

¹ Hirst, *The Cults of Olbia, Aphrodite Apatouros, Aphrodite Ourania*, Journal of Hellenic Studies, vol. xxiii. part i. 1903, pp. 25—27.

² Rhys, *Hibbert Lectures for 1886*, pp. 517, 518.

was a festival to Athene, the tree-mother, who was, as we have seen, originally the Itonian goddess of the cypress-tree, and Hephaistos the divine smith, the Yavishtha, the most binding god of the barley (*yava*) sheaves of the corn-god, who, as the divine smith, was in one of his incarnations, as we have seen in the mythology of the Finn god Ilmarinen, the god of the Great Bear. He, as a lame fire-god, was a form of the one-legged and one-eyed god, the fire-drill of heaven, who is in the Rigveda Aja-cka-pad, or the one-footed Pole Star goat, among the Australians the one-footed, one-eyed Turunbulun, who protected the Miai-miai, the Pleiades, from the assaults of Berri-berri Orion and the similar Annamite god, D'oc Cu'o'c, who slew the fox of Cu'ong, the constellation Lepus, at the foot of Orion¹. He who was thus originally a Pole Star god is the god called in the inscription over the gate of his temple at Heliopolis in Egypt the first of the gods. He is said in Hom. Il. xviii. 394-411 to have been cast down by Zeus to the lower world to be guarded for nine years or three three-year cycle-years² by Thetis, the goddess of the mud (*thitli*), and Eurynome, who is, like Thetis, a Phœnician goddess Ast-naama, the beautiful virgin represented with a fish's tail and a net under her. She is a form of the net-tree goddesses Brito-martis and Artemis, and as a star-goddess is the equivalent of Artemis, the Great

¹ Elie Reclus, *Le Primitif d'Australie*, pp. 305, 320; M. G. Dumoutier, *Etudes d'Ethnographie Religieuse Annamite le Genre au Pied Unique*, Actes du Onzième Congrès des Orientalistes, sect. Extrême Orient, b, vol. ii. pp. 275, 278-280; Hewitt, *History and Chronology of the Myth-Making Age*, chap. ii. Substitution of Orion for Canopus as the leading star god, pp. 90, 91.

² This story of the casting down from heaven of the first of the gods, the northern smith of the Great Bear constellation, whose slaying-hammer was the northern equivalent for the arrow of the Great Bear archer killing the year-god, and the nine years' duration of his captivity, tells us of the change in Great Bear worship introduced by the founders of the cycle-year, who made the Great Bear, which had been the constellation of the slaying-year arrow, and of the seven circling pigs, the bed or waggon of the Pole Star year-god, who was during this epoch the regulator of time, and who drove the sun-ass, who followed the circuits of the Great Bear.

Bear goddess, also called Kallisto, most beautiful¹. Thus the guardians of the year fire-drill consigned to the Southern home of the winter sun were Thetis, the goddess of the South, and Eurynome, the Pole Star and Great Bear rulers of the North, and the Chalkeia festival was that of the union of the tree-mother-goddess of the South with the Polar-god of the North ruling the year of the Southern sun of winter and the Northern sun of summer.

G. *The emigration of the farming and cattle-herding Races from Asia Minor through Greece to Europe.*

It was these people who began their New Year with these festivals of the Pleiades year who passed from Asia Minor into Europe in successive waves of emigration, begun in the Neolithic Age by the first Iberian farmers of communal villages, who called themselves sons of the cypress-tree, the mother-tree of the fire-worshippers, measured time by the Pleiades year, and worshipped the parent-snake, the guardian of the village grove. They allotted to each village a central plot, the temenos or templum dedicated to the goddess of the mother-tree, whose grove and the common hearth of the village were placed in the enclosure. Their sacrifices, like those of the age of Cecrops and the early offerings of Demeter, were, as in the early Indian ritual, those of first-fruits, and no living victims were slain.

They distributed their villages all over Europe, building them frequently on piles, and cultivated in their area the wheat, barley, millets, peas and flax of Asia Minor and Mesopotamia, and also kept domestic cattle, oxen, pigs, sheep and goats belonging zoologically to the same regions; and they also brought with them the arts of making pottery and of weaving, of framing flint tools of neolithic patterns

¹ Bérard, *Origine des Cultes Arcadiens*, Les Deeses, pp. 27—103, also pp. 134, 135, 154, 155, 255.

used not only as offensive weapons, but also for mechanical purposes and carpentering. It was probably the second race of emigrants, the pig-worshipping Picts, who introduced the fruit-trees, apples, pears and plums found in neolithic villages¹.

These people, who traced their descent not only to the Indian farming races and the Finn worshippers of the household-fire, but also to the northern races and the sons of the bow, brought with them the worship of the year-god of the North, the deer-sun-god slain by the arrow of the Great Bear hunter at the winter solstice, the lighting of the year's fires with the Yule-log, and the consequent deification of the god of November—December, the last month of Orion's year, ending with the twelve days' festivities preceding the death of the old year god and the birth of the fire-god of the new year, when the year changed at the solstice. This was in the new creed of the pig-worshippers, probably framed by the farmers of Asia Minor, the work of the boar-god, the god Frey, who had been the deer-sun-god, but who now that he had become a horned man-god Herne the hunter with the human body and stag's horns, rode Gullinbrusti, the boar with the golden bristles, the Great Bear god. The god who directed their course was the snake-god Eubouleus, the god of the sucking-pigs offered at the Thesmophoria festival. This new boar-riding-god was in Indian Chronological Mythology the god of the head (*sirsha*) of the antelope (*mriga*), ruling the month Mārgasirsha (November—December), ending with the winter solstice the year-god Rāhu, the pig-sun-god. In Greece this god was Maimaktēs, the boisterous god, the boar of winter, who is identified by Hesychius with Zeus Meilichios, the snake-god, to whom pigs were offered and who ruled the festivals of the Maimakteria in the month Maimakterion (November—December); and this festival, of the ritual of which we have no certain information, ended, to judge by the

¹ Boyd Dawkins, *Early Man in Britain*, chap. viii. The Arrival of the Prehistoric Farmer and Herdsman, pp 295—317.

analogy of its counterpart in other countries, with the death of the old-year-god and the birth of the new-year ruler¹. Assuming the great probability that the Greek festival celebrating the end of one year and the beginning of the next, at the end of November—December, was connected in its ritual and incident with those of the same festival in the numerous other countries where the death of the year-boar closed the year at the winter solstice, it would seem that this festival in Greece was that commemorated in the legend of the death of the Calydonian boar slain by Meleager, whose life depended, like that of the year-god of the fire-worshippers' year, on the preservation of the year fire-brand lighted at his birth and finally burnt out with the extinguishing of the year's fires.

These emigrating colonists were not only farmers and herdsmen, but also included among them members of the community who could build, weave, make pottery, flint implements fitted for all the uses for which they were employed, and who were skilled in such artisan work as was known to the craftsmen of that age. But these men did not work as independent dealers in the articles they made, or as men paid for the work they did, but as members of the village community, each of whom was bound to do the work assigned to them by their fellow-villagers, and in work such as building with wet clay and excavating earth for houses, whether they were sunk Phrygian huts or the underground Picts' houses like those found in Scotland, in which the greater part of the work could be done by unskilled labourers, the building experts took the part assigned to them, which was probably that of supervision and perfecting details. They had in fact precisely the same relation to the rest of the community as that in which the village servants of Indian villages now stand. They do all the work of the kind assigned to each as is required by the community who maintain them, but they do no outside work for others.

¹ Harrison, *Prolegomena to the Study of Greek Religion*, p. 17.

They seem generally to have substituted individual marriages for the Indian village unions, but the Greek traditions of the rule of Amazons or female communities in Asia Minor and Greece, and the continuance down to the days of contemporarily recorded Greek history of the custom of reputable and respected women remaining unmarried all their lives and living with successive male partners as Hetairai, clearly shows that the old Indian customary rule of the unwedded village mothers was once universal in Greece, and that the Greek Hetairai, the Japanese Geisha, the Nair women in South India, who change their partners when either of them wish for a change, the influential and honoured courtesans of Buddhist history, including Ambapali, the trusted and revered friend and benefactor of the Buddha, are all survivals of the primitive village institution of unmarried mothers, which led throughout South-Western Asia to the transformation of the village mothers into the Kedesha of the temples situated in the village grove, where the gods were served by the consecrated maidens of Cybele and Istar.

Their early history is told not only in their local customs, ritual and beliefs relating to the living members of each community, but also by their treatment of the dead. The primitive races in Assyria, Babylonia and the Chaldæa, according to Sir Harry Rawlinson, buried their dead in a contracted posture, with their knees doubled up to their chin, in clay sepulchral jars¹. They also assigned city cemeteries for the dead of each district, when all the corpses were buried in the provincial burying-ground. One of these was that called Gudua, the place of rest, or Kutha, and this custom survives in India in the burying-place of the Mundas of Chutia Nagpur in the Tamar province. The contracted Babylonian mode of burial, which is not that used by the Mundas, who lay their dead straight, with their heads to the North, was practised by the Carians and Lydians, the island

¹ *Archæological Journal*, lvi. p. 340.

population of the Ægean archipelago, and the early Athenians¹. It was also practised by a race in Egypt with northern affinities, whom Petrie and Amelineau identify with the oldest prehistoric occupants of the country². This contracted position of the dead body is shown by Lord Avebury and Professor Boyd Dawkins to be the characteristic position of the skeletons of the Neolithic Age found in long barrow-chambered tombs³, and it is certainly the usual position of the skeletons found in the mounded neolithic tombs of Brittany.

This position is in the Indian ritual of the Dikshaniya, or baptismal sacrifice, prescribed as that which every neophyte must assume in his preparatory regenerating bath before he was admitted to partake of the New Year's Soma sacrifice. At this he must present himself as one re-born from sin and made by the cleansing water morally pure and perfectly sinless. He had to clothe himself in the black antelope skin of the village year-god Vishnu, who became in the age of the antelope and the pig-god Rāhu, the black antelope Krishna, and, wearing this skin, he was to sit in the bath in a contracted position of an embryo, that of the neolithic contracted corpses, and there he is to gird himself with the triple girdle of hemp and munja, a sugar-cane grass worn by Brahmins and Kshatriyas at the age of puberty. Thence he was to emerge to receive the staff of Udumbara wood (*Ficus glomerata*), the Indian wild fig-tree, which proclaimed him the regenerated son of the parent wild fig-tree which became in Vedic ritual the national tree of the last orthodox version⁴.

¹ Ridgway, *Early Age of Greece*, vol. 1. pp. 192, 488, 489.

² Amelineau, *Nouvelles Fouilles d'Abydos*, pp. 295, 296; Petrie, *History of Egypt*, vol. i. addenda, p. xix.

³ Lubbock, *Prehistoric Times*, second edition, p. 198; Boyd Dawkins, *Early Man in Britain*, p. 287.

⁴ Max Muller, *History of Ancient Sanskrit Literature*, The Dikshaniya sacrifice as presented in the Aitareya Brāhmaṇa, pp. 395—398; Eggeling, *Shat. Brāh.*, iii. 2, 1, 1, 33, Sacred Books of the East, vol. xxvi. pp. 25—34. The minor details in the two rituals differ, but they both unite in saying that the

of the ritual. Considering the strength of the evidence as to the belief in immortality given by the almost universal provision of food for the buried corpse, I have myself no doubt that this contracted position of dead bodies in the Neolithic Age was originally adopted from a belief that the corpse was, like the dead year-god, about to be reborn as an infant to new life in the other world, a conclusion which would naturally suggest itself to those who believed in a constant repetition of births like those which take place in the annual passage of plant life from the seed to the growing and ripened plant which is again to be revived in its seed, and who thought that the spirit born in each new birth was one which returned to life after dwelling with the dead souls during the interval elapsing since its last earthly death.

*H. Emigration of the Iberian farmers and cattle herdsmen
from Asia Minor to India.*

Having in this sketch of the immigration into Europe of the Iberians of Asia Minor traced the outlines of the national and religious evolutions of the component tribes in the epochs of the worship of the year-god as the tree-mother and her maiden daughter, as the deer-sun-god chased by Orion and slain at the end of his year by the arrow of the Great Bear god, and as that of the Pole Star mother-sow driving the seven pigs of the Great Bear round the sky, I must now return to Asia Minor to trace the history of the emigration thence to India of the same amalgamated tribes of the Northern hunter, the son of the bow, the Finn worshippers of the household-fire, and the Indian farmers who brought with them thither as to Europe the barley, wheat, millet and oil seeds of their new birth-lands, the country where their mother-mountain was Mt. Ararat,

neophyte sitting with his knees touching his chin is an embryo waiting to be born.

the home of the Basque forest-tribes, the Ibai-erri, or Iberian sons (*erri*) of the rivers.

The history of their southern march from the land of the one-footed Pole Star god, the Aja-eka-pad of the Rigveda, is told in the Zendavesta, Rigveda, the Brāhmanas, the Gond song of Lingal, and in the ritual of the worship of Shiva, the white shepherd-god and his wife Umā (*flax*).

Their first starting-point as worshippers of the household-fire found, as we have seen, in the Phrygian land of the Bhrigus by Matar-i-shvan, the mother of the dog (*Shvan*) Sirius, is said in the Zendavesta to be the river Daitya, the Kur or Araxes, rising in Mt. Ararat and flowing through the petroleum land of Baku, where living fire flames from the earth. It was there that Zarathustra was born from the parent cypress-tree as the sun hawk. This parent-bird of the confederated fire-worshippers is the successor of the earlier cloud-bird Khu. It was the Zend form of the Greek hawk (*κυρκός*) goddess Kirke, who in the Odyssey transformed her lovers into swine, and of the northern hawk-goddess Freya, sister of Frey the rider on the golden bristled boar, who lent her falcon plumage to Loki the fire-god, and whose car was drawn by two cats¹. These cats were the sacred animals of the wizard races worshipped in Egypt. There the hawk-mother-goddess of the land of Ragha or Media became the hawk-headed goddess Hathor, the house (*hat*) or mother of the hawk-headed Horus, and the patron goddess of the Egyptian gold-miners².

It was these sons of the hawk-mother who brought to Egypt and India the worship of the sun-god Rā, who joined the barley-god Osiris, the Star Orion, as a new ruler of the Egyptian year. In the new year the barley-god Osiris became the Mendesian Pole Star goat and the ram-sun-god of

¹ Mallett, *Northern Antiquities*, Prose Edda, part i. 24, part ii. Iduna and her Apples, 420—460.

² Hewitt, *Ruling Races of Prehistoric Times*, vol. i. Preface, p. xxxviii. where I quote the letter in which Mr. W. St. Chad Boscawen explains the dedication of the Egyptian mines to the hawk-headed goddess.

the phallus-worshippers, whose wife, Hat-mehet, bears on her head the sign of the southern fish¹. Hence the pair are an Egyptian form of the Vedic gods of the North and South, the Aja-eka-pad or one-footed goat of the North, and the southern Ahi Budhnya or snake of the depths. It is to their realms that Rā, the sun-god of the double-house (*Pirani*) of the northern and southern sun, goes on his annual circuit of the heavens in his year-boat. This hawk-mother of Horus and his other mother Isis are both said in the Book of the Dead to be ape-goddesses whose son was conceived in Isis and begotten in Hat-hor, called Nichthys or Nebt hat, the mistress (*nebt*) of the house². And this shows that the Creed of Horus, with which the worship of Rā, the northern sun of day, was incorporated, was an offshoot from the primitive belief in the parent-ape, the Star Canopus. It was these worshippers of the Lithuanian and Letto Slave-god Rai of the sun and sky³, who covered the countries in which they dwelt during their southern march with sun circles and gnomon stones telling the lapse of daily and annual time by the shadows cast by the sun of day, who was thus a totally different god from the southern god of the setting sun who ruled the primitive year of the solstices by the night flights of the sun-hen. It was they who introduced into Arabia and South-western Asia the Phœnician worship of the Boetyli, or sun-pillars, the Hebrew Beth-el, called in the North the Hir-men sol, or great stone of the sun. These were in Greece the pillars of Hermes, god of the boundary-stone (*ἔρμα*). The two pillars erected in front of Phœnician and Egyptian temples described by Herod. ii. 44, were year-pillars of this creed of the divine shadows. The first of these, the god Chiun, the pillar, the Jachin of Solomon's temple, is called in the Septuagint Version of Amos v. 26 the god Raiphon, that is, the ape-star

¹ Brugsch, *Religion und Mythologie der alten Ägypter*, p. 309.

² Budge, *Book of the Dead*, Translation, xvii. 124, 135, 136, p. 58.

³ Tiele, *Outlines of the History of the Ancient Religions*, iv. Religion among the Wends, sect. iii. p. 182.

Canopus, the pillar of the South This was the green or spring pillar of Usof the hunter, the Pole Star god of Orion's year beginning its solar year in the South at the winter solstice, called Baal Khammam or Hammam. The second was the golden pillar of Hypsuranos, the brother of Usof, which was in Solomon's temple that of Boaz or the moving god, who returned from the North to the South between the summer and winter solstice, when human sacrifices were offered him at the close of each year by the Phœnicians and Carthaginians, and at Rhodes and Salamis¹.

These were the pillars surmounted by gilded eagles described by Pausanias viii. 38, 7 as placed before the earth altar of Zeus on Mt. Lykaïos in Arcadia. In the temenos of this altar, at which human sacrifices were offered, was a grove of oak trees², and on the same mountain a pig was sacrificed to the Pythian Apollo god of the Delphic oracle. He at Delphi dwelt by the national central fire of the pine wood of Cybele kept continually burning on the shrine of the mound (Omphalos)³, where the oracle was uttered. This was looked on in Greek mythology as the navel (*omphalos*) or central point of God's world-altar in the form of the woman mother of life, whose father-god was Apollo of the depths, the Indian snake-god of the South, Ahi Budhnya.

In Arabia a trinity of the gods of the pillar-cult was worshipped as the gods Hobal, Lāta and Uzza⁴, who presided over the Temple of the Great Black Stone at Mecca. Hobal was represented by a stone image holding seven arrows in his hand, the seven stars of the bow of the Great Bear, and there were three hundred and sixty gods in his temple representing the days of the year, and he was also called

¹ Mövers, *Die Phönizier*, vol. i. chap. vii. pp. 292—301, viii. pp. 343, 344.

² Frazer, *Pausanias*, vii. 38, 2—4, 7, 8, vol. i. pp. 423, 424, iv. pp. 383—386; Bérard, *Origine des Cultes Arcadiens*, Zeus Lycaios, pp. 72—91.

³ Frazer, *Pausanias*, x. 24, v. pp. 350, 351; Plutarch, *De E apud Delphos*, 4. Plutarch, who thus described the Delphi fire, was a priest at Delphi, and is hence a thoroughly reliable witness of the ritual he describes.

⁴ Sayce, *Ilbert Lectures for 1887*, lect. vi. p. 498.

Aud, the ever-returning¹. These three gods are mentioned in the Koran as the old Arab deities Allāt, who was, as we have seen on p. 133, the goddess ruling the under-world of the South, Al Huzza, said to be the bisexual goddess of the two moons united in the full moon who was worshipped as an acacia tree, and Manat, the dark moon-goddess worshipped as a huge sacrificial stone².

The worship of the sun-god Rā of the stone pillar, which became the Asherah or wooden pillars of the Jews and the sacred obelisk of Egypt, almost completely obliterated in Arabia and Egypt the primitive belief in the sun-bird whose annual flight round the heavens is symbolical in the Su-astika; hence this symbol has not been found in Arabia nor, except in two Greek colonies, in Egypt, though it abounds in all Mycenæan and Trojan remains³. The religion of the flying bird circling the heavens, originally the cloud-bird driven by the wind, was that of the maritime races, and it is consequently near the sea that the Su-astika symbol has been most frequently found, while the sun-god Rā of the pillar and obelisk is the god of the dwellers in the forest and plains of Northern Europe, whose leaders were the sons of the bow.

These latter and their followers were led from Rāgha by the sacred dog-star Sirius to Mesopotamia and Babylon, where they made the summer solstice sacred to Tishtrya (Sirius), who brings the rains, the annual New Year's day of the fire-worshippers. This festival, called by Bērōsus the Saka festival of Booths, reproduced the Arabian feast of Booths of the Pleiades year, and was held in Babylon on the 16th of Loos (June—July), when Orion sets at sunset and Sirius superseded him as the year-god. It was the five days' marriage festival of Shem-i-ramot, the exalted (*ram*) name

¹ Movers, *Die Phönizier*, vol. 1. pp. 86—263.

² Palmer, *The Quran*, chap. lvi. 19, 20, *Sacred Books of the East*, vol. ix. p. 252, vi. Introduction, p. xii.; Tiele, *Outlines of the History of Ancient Religions*, pp. 63, 64.

³ See map of the places where the Su-astika has been found, *Wilson on the Su-astika*, Publications of the Smithsonian Institute, p. 904.

(*shem*) of God, the moon and sun-goddess, and who was as God's name a sexless goddess including the sexual power of reproduction of both sexes. She was daughter of Tirhatha, the fish-mother goddess of the cleft (*tirhathu*), and was then married to Ninus or Nimrod Orion, who was consigned to the lower regions of the southern abyss on the second day of the feast, and it ended in the sacrifice of the slave representing Shem-i-ramot or Semiramis, on the last day as the dying-sun-god of the year¹, he having during his reign the rights of a husband over all the women of the land. The goddess-mothers in this drama can be traced back by ritual and tradition to the age of the Pleiades year, for Tirhatha bore in one hand a spindle, a symbol of the spinning Pleiades, and had a fish's tail, as the fish-mother-goddess who measured the year by the crescent moon over her head, and her daughter Shem-i-ramot, whose image at Mabug stood between that of Chiun, the spring pillar-god, and Tirhatha, was brought up by the Pleiades. This Babylonian marriage of the year-gods of summer has its counterpart in India in the Rath Jatra, or chariot procession of the wedding of Krishna, the black antelope-god, to his twin sister Su-bhadrā, the sainted (*bhadra*) bird, otherwise called Durgā, the mother-mountain-goddess of the sons of the mountain, who in their descent to the plains raised at Babylon the artificial hill of Borsippa, where the festival was held, called by the Akkadians Tilu ellu, or the illustrious mound². Similar artificial hills, the high places mentioned in the Bible, were erected in Mesopotamia, and they were distributed over the world in all countries whither the worship of the mother-tree and mother-mountain were carried, and of this cult the Druidic hills of

¹ Movers, *Die Phönizier*, vol. i. chap. xii. pp. 472, 480—497, Chion. i. Pasch. vol. i. p. 64, Cedrenna, vol. i. p. 27, Athenæus, xiv. p. 659; Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. sect. c, The worship of sexless and bisexual gods, pp. 230, 231, sect. d, The festivals of the three-years cycle, pp. 236, 237.

² Sayce, *Hubert Lectures for 1887*, p. 465.

Silbury and Marlborough in England are notable examples¹. This annual marriage procession of the year-gods who were to circle the heavens in the Great Bear Car is held at Krishna's shrine at Mathurs on the 17th Ashādhā, the modern Assar (June—July), or exactly at the same time as the Babylonian marriage of Shem-i-ramot. This New Year's festival is also reproduced in another form in the Trikadru-ka festival of the three (*tri*) trees (*dru*) of Ka, a name given to Prajāpati Orion, the year-god in the Brāhmanas, and the goddess of the festival is Kadrū, the mother-goddess of the Nāga Serpent-race in the Mahābhārata and Rīgveda², the goddess to whom three mother-trees, the counterparts of the three cypresses of Min, were dedicated. It is called the festival of the Abhi-plava, the boat or water-bird, the moon-boat, and is spoken of in the Rīgveda as that in which Indra the rain-god, who, we have seen, was originally the cel-god and afterwards the god born as the buffalo cloud-god, slew the serpent-god Vritra, the enclosing snake, after drinking Soma brewed from barley³; and in one hymn, Rīg. viii. 66, 4, he is said to have drunk thirty casks of Soma before his victorious battle. These were the thirty days allotted to the month of the Trikadru-ka year, which is still observed as the Chandra or Moon Year in Behar, and these thirty days are divided into five six-day weeks, as we are told by Sayana, and one of these weeks was allotted to this festival, in which Jyotih, the stars, the Pleiades and Great Bear, Go, the cow-moon-goddess, and Āyuh, the son of life, were worshipped⁴. Āyuh is said in the Brāhmana Soma ritual to be born from the sacred fire kindled by Prajāpati, the fire-drill*father of the

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. sect. c, The worship of sexless and bisexual gods, p. 235.

² Eggeling, *Shat. Brāh.*, ii. 1, 4, 29, 30, note 1, Sacred Books of the East, vol. xii. pp. 301, 302; Rīg. x. 189, said to be written by her; Mahābhārata Adi (*Astika*) Parva, xvi. pp. 76, 77.

³ Rīg. ii. 11, 17, 18, 15, i. 22, 1.

⁴ Ludwig, *Die Rīgveda*, vol. iii. Mantra Literatur, p. 389, s.v. Trikadru-ka; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. d, The gods of the six-day week, p. 166.

sacred fig-tree, the Ashvattha or Pipal (*ficus Religiosa*), in the socket of the Khadira tree (*Acacia catechu*), the medicine tree which yields the catechu drug¹; and thus he resembled the Buddha medicine-child Osadhadārūka, born from the sāl-tree as the sun-physician. The story of the birth of this child in the Shatapatha Bṛāhmaṇa enables us to fix clearly the epoch to which this ritualistic legend belongs, for we are told that he was begotten and born when his mother Urvashi was a swan or duck, a moon-bird, swimming in a lotus lake, the Anyatah Plakshā, or the lake of the Plaksha tree (*ficus infectoria*)². This Plaksha tree is the mother-tree consecrating the holy site of Puryag at the junction of the Jumna and the Ganges, the meeting of which made the Plaksha lake. And it was there we shall see presently that the barley and millet-growing Nāga Kushika tribes who came down the Jumna or Yamuna, the river of the Twins (*yama*) as immigrants from Asia Minor, met and fraternised with the earlier Indian races. It is also called the tree of the sacrifices of human and animal victims in the Vedic ritual, which merely speaks of human sacrifices as having passed away before it was established. The altar for the offering of animal victims is ordered to be covered with bunches of the Plaksha tree³ placed over the Kusha-grass (*Poa cynosuroides*), used to thatch the altar in the days of bloodless offerings of cooked grain and libations of milk made when the fire was circled by the triangle of green Palāsha twigs. But on the consecration of the fire of the new altar a triangle of Pītu-dāru

¹ Eggeling, *Shat. Brāh.*, iii. 4, 1, 22, Sacred Books of the East, vol. xxvi. p. 91. The trees from which the fire drill and the socket were to be taken are not mentioned in this text, but in the story of Purūravas and Urvashi telling of the birth of Āyuh, *Shat. Brāh.*, xi. 5—113, Sacred Books of the East, vol. xlv. p. 73, the Ashvatthā (*ficus Religiosa*) is said to be the Purūravas fire-tree, and the fire-socket was taken from the Shama-tree (*Mimosa suma*), but the Khadhira-tree was the tree which furnished the fire-socket to the human and animal sacrificers who took it from the sacrificial stake which was made of Khadira wood. Eggeling, *Shat. Brāh.*, iii. 4, 1, 20, ii. 6, 2, 12, Sacred Books of the East, vol. xxvi. p. 90, note 5, 151.

² *Ibid.*, xi. 5, 1, 4, Sacred Books of the East, vol. xlv. p. 70.

³ *Ibid.*, iii. pp. 3—10, Sacred Books of the East, vol. xxvi. p. 202.

wood (*Pinus deodara*), the Indian form of the pine-tree of Cybele in Asia Minor, was substituted for that previously used ¹.

The victory of Indra celebrated in this festival of the summer solstice is that in which he is said to have struck off by the foam of the water the head of Namuchi, the antelope of drought, who does not let loose the rain ² that is by the wind heralding the coming of the South-west monsoon at the summer solstice ³. This victory in which the antelope's head was struck off tells of a change in the reckoning of the year, when it was made to begin at the summer instead of the winter solstice, falling at the end of Mārgasirsha, the month of the deer's (*mriga*) head (*sirsha*).

The New Year was that of the six Adityas, Mitra, Varuna, Aryaman, Bhaga, Daksha, Amshu, that ruled by Aryaman Arcturus, the guider of the course of the Great Bear as the seven ploughing oxen, and Mitra and Varuna ruling the winter and summer solstices. It was these rulers of heaven who infused life into the three earthly creators Bhaga, the mother-tree bearing edible fruit, Daksha, the ruler of the five-day weeks, the god of the showing hand, who guided the annual processes of tree-life ending with the ripening of the seed, and Amshu, the Soma plant yielding the life-giving sap partaken of at the Soma festival ⁴.

This six days' festival was also celebrated by the Akkadians, who, like the Babylonians, fixed it at the summer solstice as the feast of the death, re-birth, and marriage of Dumu-zi, the star Orion ⁵.

It is also apparently that of the three Drupadās, to which Shuna-shepa, the dog-penis, is said to have been bound in

¹ Eggeling, *Shat. Brāh.*, iii. 5, 2, 15, Sacred Books of the East, vol. xxvi. p. 125, note 1.

² Panini, 6, 3—75; Benfey, *Glossary*, s.v. Na-muchi.

³ Rig. viii. 14, 13, 14; Eggeling, *Shatapatha Brāhmana*, xii. 7, 3, 1, 4, Sacred Books of the East, vol. xlv. pp. 222, 223.

⁴ Rig. iv. 27, 1.

⁵ Lenormant, *The Myth of Adonis Tamnuz according to Cuneiform Documents*, pp. 164, 165; C. Boscawen, *The Academy*, 27th July, 1879, p. 91.

Rig. i. 24, 13. In this story Shuna-shepa was the second son of Aji-garta, the Sacrificial pit (*garta*) of the Pole Star goat-god (*aji*). His eldest brother was Shuna-pucha, the dog's tail, the god of the winter season, and the youngest Shuna-lungala, the dog's plough or head, the spring god; Shuna-shepa, the summer dog Sirius, was sold by his father for sacrifice, that is made the god who was to be slain at the end of his year, and it was at this dog's sacrifice that Indra says in Rig. iv. 18, 13 he ate, after killing Vyansa the Vritra of the Trikadru-ka story, dogs' entrails, together with the Soma brought to him by the Shyena bird, the winter bird of frost (*shyā*), who resigned the rule of the year to the rain-god of the summer.

The story of Shuna-shepa, that of the sacrifice of the slave at the marriage of Shem-i-ramot and Orion at Babylon, as well as the certain information given in northern ritual of the offering of human sacrifices at the end of the year, proves clearly that human victims were offered at this festival of the three mother-trees, and this and the transfer of the beginning of the Persian year from Mihir (December—January), the month of Mithra, to Farvardin (June—July), (p. 125, note 1), shows that the change was introduced by the fire-worshippers, and it coincided in Celtic ritualistic history with the introduction of the custom of lighting the year's fires on St. John's Day, the 24th June, when human victims were burnt in wicker cages in Gaul².

It was this dog-star Sirius which guided these immigrant Iberians on their march from Asia Minor to India as the fourth star of the seven Lumasi, or parent stars of the Akkadians, called Kak-shi-sha, the creating-mother or door (*kak*), the horn (*shi*) star (*sha*), and with him were associated the other stars of this historical group said in Tablet V. of the Seven Tablets of Creation to have been fixed in heaven by Marduk, the sun-god of the Bow Star of the Great Bear when he established the twelve months of the

² II. Guddoz, *La Roue*, p. 28; O'Neill, *Night of the Gods*, Appendix, Rags, vol. ii. p. 1033.

year¹. The first of these seven constellations is Sugi, the creating (*su*) spirit reed (*gi*), called by Dr. Sayce the Star of the Wain, the Great Bear².

The second constellation Udgudua, the sun (*ud*) of Gudua, the place of rest, the Akkadian national cemetery, was that of the star α Virgo, which, as we have already seen, p. 191, was the mother of corn and the parent star of the Minyans, to whom the three mother-cypress-trees were dedicated. The third constellation or star was Sib-zi-ana Arcturus, the shepherd (*sib*) of life (*zi*) of the god (*an*) prince (*na*), who is called in the Mahābhārata Lakshman, the god of boundaries (*laksh*) attending the year-gods Ramā and Sitā. He the guide of the other two year-stars is as the third star of the triad the three-eyed Indian god Shiva, the father of the Seboi, a powerful tribe in the Punjab, whose king Sopeithes gave Alexander the Great a present of fighting dogs³. In the Vishnu Dharma it as Aryaman is represented as the star Arcturus, the Western foot of the alligator constellation Shimshumāra, containing fourteen stars round the Pole, including three in the Great Bear, Gemini, Draco and Bootes⁴, and in the Shatapatha Brāhmana the star-path of Aryaman is said to be round the Pole Star Brihaspati⁵. In Rig. vii. 66, 12, 13, 15, Aryaman with Mitra and Varuna, the rulers of the winter and summer solstices, are said to be the leaders of the ordained succession of the seasons of the year⁶ whose course is marked by the seven sisters, the seven stars of the Great Bear, who carry the sun with them; and this picture reproduces the mythology of the Northern Teutons, who called the Great Bear Woden's Waggon and Arcturus the Waggoner⁷. In the Zendavesta Aryaman is

¹ King, *Seven Tablets of Creation*, Tablet V.

² Sayce, *Hibbert Lectures for 1887*, lect. i. p. 94; Hewart, *Ruling Races of Prehistoric Times*, vol. i. essay iv. pp. 357—372.

³ Cunningham, *Ancient Geography of India*, pp. 157, 158.

⁴ Sachau, *Alberuni's India*, vol. i. chap. xxii. pp. 241, 242.

⁵ Eggeling, *Shat. Brāh.* v. 3, 1, 2, *Sacred Books of the East*, vol. xli. p. 59.

⁶ See also Rig. v. 67, 3, ii. 27, 6—8.

⁷ Stallybrass, *Grimm's Teutonic Mythology*, vol. 1. p. 151.

called the bull who dwells in his house in the heavens, whence, when summoned by Nairyo Sangha, the Vedic Nara-shamsa, the central fire on the altar, he comes to drive away disease from the earth¹.

Thus this star, the guide round the Pole and herdsman of the Hapto-iringas, the seven ploughing oxen of the Great Bear, is as the divine physician the Indian and Zend equivalent of the Greek Asklepios, whose mother's brother was Ixion, Ixifon or Akshivan, the man of the circle, the revolving wheel-stars of the Great Bear, to which he was bound². This connection between the divine physician, the herdsman constellation Bootes, and those of Virgo and Sirius, all of which belong to the seven Lumasi, appears again in the Greek story of Erigone, who is Erekhayim, the Phœnician goddess of length of days and health. She was the daughter of Ikarius, who gave to the peasants the first wine known to mortals, and they then poisoned him. When Erigone was led by Moira, her dog, to her father's corpse, she hung herself on a tree. They then all went up to heaven as the constellations Bootes, Virgo and Procyon, called Ikarius Canis, the dog of Ikarius, and which was, as the constellation of the little dog, the companion of Sirius³.

¹ Darmesteter, *Zendavesta Vendidad Fargard*, xvi., xlii., Sacred Books of the East, vol. iv. pp. 223—235.

² This identification of Asklepios with a star is confirmed by the Phœnician history of Byblos as told by Sanchoniathon, for there he is said to be the Phœnician Eshmun, the eighth son of Sydyk, the discoverer of medicinal drugs, and the Greek Asklepios. He is represented as holding a snake on the coins of Kossura, between Lilybæum and the African coast, and is said to be the constellation Ophiuchos, the snake-holder, and in a trilingual inscription of Sardinia, Eshmun is translated by Asklepios Eshmun. Asklepios as the star-son of the creating light, was in the Phœnician solar astronomy a representative or station star of the sun-god born of the seven stars of the Great Bear, but in the earlier astronomy of the age now treated of he is clearly, as I have shown in the text, the star Arcturus. R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. pp. 42, 168, 169.

³ Bérard, *Origine des Cultes Arcadiens*, Les Déesses, pp. 148—150; Smith *Classical Dictionary*, Icarus.

We have now to return to the history of the journey from Rāgha to India of these followers of the ploughing stais and of Virgo the mother of corn. The Zendavesta says that they went from Rāgha to Herat on the sacred river 'Harahvaiti, which gave its name in Hindu ritual to the holy Sarasvati. There and on the banks of Haētumant or Helمند, the chief river of Seistan, the traditional home of the Kushika, they are said to have learnt witchcraft and the practice of burying their dead instead of casting out corpses to be devoured by the birds, as the Tibetans and Parsis still do¹, the latter placing dead bodies in the Towers of Silence, which are unroofed. Here we learn that it was in Asia Minor and the lands to the south of the Caspian Sea that they amalgamated with the wizard Finns and the Northern races who buried their dead, and hence this latter custom is not one of the indigenous institutions of the Indian farmers who, like the Tibetans, were the sons of the ape and the mother-tree. Seistan, the Kushika birth-land, is described in the Zendavesta and Bundahish as that ruled by the King of the Turanian phallus or Viru worshippers, who was Frangrasyan, the great irrigator, who covered the country with water channels leading into the Kyansuh or Kashava, the lake Zarah²; and it was these irrigating Mongolians who, like the Chinese, were indefatigable gardeners, whose object was to get the greatest possible produce for every inch of soil, who probably formed the pig-worshipping element in this composite confederacy.

It was in the reeds of the lake Zarah, into which the Helمند flows, that Kavād, the first infant king of the Kushika, was found by Uzava Tumaspa, the Pole Star goat-god, the swift horse (*tumaspa*). Frangrasyan and his brother Keresavazda, he of the horned (*Keresā*) club (*vazda*), the sacred

¹ Darmesteter, *Zendavesta Vendidad Fargard*, i. 13, 14, Sacred Books of the East, vol. iv. pp. 7, 8; Sarat Chandra Das, *Journey to Lhasa and Central Tibet*, pp. 254, 255.

² West, *Bundahish*, xxxi. 23, 24; Darmesteter, *Zendavesta Farvardin Yasht*, Sacred Books of the East, vol. v. p. 136, note 2, vol. xxiii.³p. 221.

trident, were the sons of Pashang, who is in the Rigveda Pūshan, the barley-god, eater of Karambha rice and barley porridge, who is called the lord of the paths of the sky, whose ship moves through heaven, who makes cows to calve, whose car is drawn by goats, who marries the daughter of the sun¹; a description which practically says that he is a star in heaven which goes round the Pole Star goat, and measures the months of gestation as one of the stars visited annually by the sun-maiden in her course through the zodiacal stars. His brother is Vaisak, the mid-year month of the Pleiades year (April—May)², and hence Pashang or Pūshan is also a year-star. But in order to understand clearly the historical meaning of this genealogy we must turn to the Shahnāmāh, which speaks of Pashang as the father not only of Frangrasyan and Keresā-vazda, called Afrāsīāb and Guersivaz, but also of the Iranian king Minutichir of the heavenly countenance (*tchir*), the great-grandson and heir of Feridun the Thraētaona of the Zendavesta, who will be shown in the next chapter to be the ruler of the three-years cycle-year. He was the conqueror of Zohak or Azi-dahāka, the three-headed snake-boar-god, and his armies were led by Kaweh, the Smith with the bear-skin apron, who is called by Alberuni Kabi³, and who is the Indian ape-god Kapi (Tamil, *Kabi*), who from the top of the world's tree turned the stars round the Pole, and who in the mythology of the Northern sun-worshippers had become the fire-kindling Smith who made the heavens revolve in the course of the Great Bear, the heavenly apron which became the standard of the Assyrian and Babylonian Kings and of the Persian Empire. Of Feridun's three sons the youngest was Iraj, the sun (*iraj*) god whose mother was Erinavach, the Iranian

¹ Rig. iii. 52, 7, i. 138, 4, vi. 53, 1—9, 58, 3, 4, vi. 55, 3, 4.

² West, *Bundahish*, xxxi. 16, 17, Sacred Books of the East, vol. v. p. 135.

³ Mohl Shahnāmāh, *Le Livre des Rois Zohak*, vol. i. pp. 65, 66; Sachau, Alberuni's *Chronology of Ancient Nations*, chap. u. On the festivals in the months of the Persians, pp. 207.

speaker (*vach*), and who is also called Airyu the bull¹. He is said in the Shahnāmah to have been born under the constellation Cancer². This is in the Akkadian Euphratean calendar called Asurra-nagur, the bed of the Nagur, which is explained by Dr. Sayce to be a dialectic variety of Larga or Linga³, the god of the Phallus placed on the southern bed of the world, the island home in the Southern Ocean of the goddess Bau. Iraj and his two brothers were married to the three daughters of Serv, the Cypress (*serv*) tree, the magician king of Yemen⁴.

The year of Feridun, the father of Iraj, the sun in the constellation Cancer, began with the feast of Mihrjan at the winter solstice; and this association of the beginning of his reign with the position of the sun in Cancer at the winter solstice establishes his reign as the epoch when the path of the sun through the stars was first officially measured and recorded, and it was as the watcher of the stars who used them for the measurement of Solar time that he is called Kayanides, or son of the stars (*Kayan*), a name given to all his successors on the Persian throne⁵. After his son, the sun-god Iraj, was slain by his brethren, his grand-daughter, called, like her mother, Mah-Afrid, the creating (*afrid*) month (*Mah*) of the winter solstice, wedded Pashang, and became at the autumnal equinox the mother of the new Iranian king and sun-god Minu-Tchir, called in the Zendavesta Manus-cithra, the measurer of clear light (*cithra*). The birthday and New Year festival of this god, begotten at the winter solstice, was on the 13th of Tir-mah (September—October), or at the autumnal equinox⁶, and then Feridun recovered his sight, which he had lost after the death of Iraj,

¹ Darmesteter, *Zendavesta Abān Yasht*, Sacred Books of the East, vol. xxiii. p. 162 note.

² Mohl Shanāmah, vol. i. Feridun, p. 104.

³ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. p. 60; Sayce, *Hibbert Lectures for 1887*, lect. iii. p. 186.

⁴ Mohl Shanāmah, *Le Livre des Rois*, vol. i. Feridun, pp. 101—104.

⁵ *Ibid.*, pp. 85, 162.

⁶ *Ibid.*, p. 127; Sachau, Alberuni's *Chronology of Ancient Nations*, p. 205.

when he became the blind gnomon-stone-god. The new sun-god at his installation in a contest with Frangrasyan proved his superiority to the god of the Phallus-worshippers by overshooting him with his arrow, which, like that of Krish-ānu, was the arrow of the archer of the Great Bear year, which now closed the year at the autumnal equinox instead of at the winter solstice, as in Orion's year of the bow-star.

To fully clear up the difficulty of disentangling the complicated problem of the relationship of Pashang or Pūshan, the year-star of the Rigveda who married the daughter of the sun-god, we must remember that the star Pūshan was the god of the constellation Pūshya Cancer, the god who is still the traditional ruling god of the Indian year beginning with the month Pūsh (December—January) at the winter solstice. Hence this god who moves through heaven in his Great Bear car drawn by Pole Star goats, and weds the daughter of the sun at the beginning of his year, is the counterpart of the god Pashang of the Bundahish and Shahnāmāh, who at the winter solstice weds the daughter of Iraj, the Cancer sun-god, as the first act in his year's career. And this conclusion as to the correctness of this history of the year-god of the winter solstice is confirmed by the fact that his brother Vaisak is the year-god of the mid-month of the Pleiades year, and Pashang and Vaisak united represent the first union of the Indian sons of these two methods of reckoning the year by the circuit of the heavens by the Pleiades and by the sun beginning the year in Cancer at the winter solstice. The year thus begun is astronomically dated by the position of the sun in Cancer at the winter solstice, which fell in the epoch of the years intervening between 14,700 and 12,600 B.C. It marked in Hindu tradition the union of the southern races of the year of the Pleiades with the northern sons of the Great Bear. It will be seen in the next chapter that the year of Minu-tchir, the son of Pashang, belongs to the same epoch, for it was the year when the sun was in Aries at the autumnal equinox, the time of the birth of

the Ram-sun, represented in Greek mythology by Hermes Kriophoros, the ram-bearer.

The reminiscence of this year's reckoning is preserved both in the Mythology of the South and North, and in both the sun is placed in Cancer at the southern point of its annual course when, according to this ancient calendar, it reached this position at the winter solstice. In the Malay tradition of the world's mother-tree Pauh Jungi growing in a cavern in the abyss of the Southern Ocean, its root reaches to the Great Crab star the constellation Cancer, which rules the measurement of time by making the tides ebb and flow throughout the year in the order fixed by the Creator¹.

This ruling constellation also appears in the story of Baldur the sun-god, who was slain at the winter solstice when the sun was in Cancer by the Mistletoe thrown as the arrow of death by Hodur, the blind winter-god. His shot was guided by Loki, the fire-god of light (*lux*), who here takes the place of Krishānu, the archer in the original story of the year-arrow. The epoch of this story of the death of the sun-god is shown by the statement that his year-ship bearing his dead body, called Hringhorn, or the circular horn marking the course of the sun-god through the stars, was accompanied by Frey on his car drawn by the golden-bristled boar Gullinbrusti, which was, as we have seen, the Great Bear; and also by the laying by Woden on his funeral pile the ring Draupnir, which as the ring of year-weeks produces every ninth night eight new rings to mark the nine-night weeks of the cycle-year of three years which followed that of the pigs of the Great Bear, the year of the sons of the oak-tree which bred the mistletoe killing the year-god Baldur².

The course of this invasion of India by the united northern and southern sons of corn, and the Turanian gardening tribes who were to form the Nāga Kushika confederacy, is further

¹ Skeat, *Malay Magic*, p. 7.

² Mallet, *Northern Antiquities*, Prose Edda, The Death of Baldur the Good, 49, pp. 446—449; De Gubernatis, *Die Thiere*, German Translation, part iii. chap. ii. The Crab, p. 615.

marked by the Indian triad of Shan tanu, whose name, meaning the healing-god, equates him with Aryaman, the Star Arcturus, Vahlika and Devapi, the friend (*api*) of the gods, the rain priest¹. Shan tanu was by Satyavati, the eel-goddess, the father of the Indian royal races of the Kaurāvyas and Pāndavas, whose rivalry forms the subjects of the astronomical historical story of the Mahābhārata, which records the history of India for thousands of years, and ends with the death of Krishna, the antelope year-god, who was, like the Greek Achilles, shot in the heel, his only vulnerable part, by the arrow of Jarā, old age, the last of the year-killing arrows of the rule of the Great Bear². Vahlika, his reputed brother, whose name means the man of Balkh on the Oxus, was the leader thence to India of this immigrant army, who marched under the banner of Vahlika and his sons, which was, as we are told in the Mahābhārata, that of the Yūpa or sacrificial stake³, that to which, according to the Brāhmanas, the victims were tied by the neck and slain by cutting the jugular artery, whence the blood descended into the pit in which the stakes were fixed, and whence it could be taken to be sprinkled over the sacrificial ground and the worshippers as the seed whence new life has to grow⁴. This was the trident of Keresa-vazda, the horned (*keresa*) club (*vazda*), the Turanian brother of Frangrasyan, and the symbol of the divine triad adored by these followers who called themselves the Takkas or artisans. They on marching into India founded the great city of Taksha-silā, the rock (*silā*) of the Takkas, which they dedicated to their parent snake-god Ila-putra, the son (*putra*) of Ila, originally, as we have seen, the eel-god of the sons of the rivers, whose body was said to

¹ Rig. x. 98; Mahābhārata Adi (*Sambhava*) Parva, xciv. p. 219.

² Mahābhārata Mausula Parva, iv. p. 11; Hewitt, *History and Chronology of the Myth-Making Age*, chap. ix. sect. c, Indian history of the epoch following the eighteen-months year as told in the Mahābhārata, pp. 577, 578.

³ Mahābhārata Bhishma (*Bhishma-vada*) Parva, lxxiv. p. 272.

⁴ Eggeling, *Shat. Brāh.*, iii. 8, 1, 15, Sacred Books of the East, vol. xxvi. p. 189.

stretch from thence to Kashi (Benares)¹, and who was the god worshipped at the great Hindu national temple at Somnath or Ilā pura in Khātiāwār, where his image was a linga with a lunar crescent on its head². This proves him to be the Gond god Lingal, the leader of these phallus-worshippers. They survive in India and Kashmir as the powerful Punjab tribe of Takkas who gave to the northern Punjab its ancient name of Tāki³. Their god is the trident or trisūla representing the three seasons of the year in its three prongs, called Shesh Nāg the spring, Vāsuk or Basuk Nāg, summer, and Taksh Nāg the winter⁴. Their capital, Taksha-silā, is said in the opening canto of the Mahābhārata to have been taken by Janamejaya, the son of Parikshit, the circling sun, after he had offered the great sacrifice of the Nāga snakes which substituted the worship of the independent sun-god, who made his own yearly path through the heavens for that of the earlier star-gods, and of the sun-god whose circuits were regulated by the retrograde circles of the Great Bear. He at this sacrifice avenged the death of his father, who was slain by Takshnāg, the winter-god of Orion's year ending at the winter solstice. Janamejaya, the god victorious (*jaya*) over birth (*janam*), is represented in the Mahābhārata as the successor of Pūshya or Pūsh, the god of the constellation Cancer, which, as we have seen, was the ruling star of the early Takka year⁵. These people became in their progress through India the race known in the Mahābhārata as the Trigartas, the people of three sacrificial pits (*gartas*), the Tugras of the Rigveda called the drinkers of strong drink (*sūra*), and the allies of the Vetasu or sons of the reed (*vetasa*), the Kushika sons of the river, both being adepts in witchcraft⁶.

¹ Beale, *Buddhist Records of the Western World*, vol. i. p. 137, note 44.

² Cunningham, *Ancient Geography of India*, Vala bhadra, p. 319.

³ Ibid., Tāki, pp. 148—154.

⁴ Oldham, *Serpent Worship in India*, Journal of the Royal Asiatic Society, 1891, pp. 361, 362, 387—391.

⁵ Mahābhārata Adī (*Pūshya*) Parva, p. 45; Adī (*Astika*) Parva, 1.—lviii. pp. 143—160.

⁶ Rig. vi. 26, 4, vi. 20, 8, viii. 32, 20, x. 49, 4.

These people, who were also the Siva sons of Shiva, were the sacrificers of human and animal victims who were bound to the sacrificial stakes surmounted with the national tridents and fixed in three sacrificial pits, as the three Drupadas of the sacrifice of Shuna-shepa. They are described in the Virāta Parva of the Mahābhārata as the chief allies of Duryodhana, the Kaurāvyā leader who invaded the country of the Virāta, or sons of the Viru, in which the Pāndavas were concealed and tried to steal their cattle. They were the Gond leaders called Koikopal or cattle-keepers, the sons of Kai-kaia, the mother of Bharata, the father of the Bharata race. They spread themselves over India as the Irā-vata, the sons of the river-eel (Ilā, Irā), and their progress is marked by the names of the rivers they adopted as their parent-streams in the country they conquered. There are the Ravi of the Punjab, the Rapti of Oude and the Irawadi of Burmah, all called originally Iravati.

The story of their advance is told in the Shatapatha Brāhmaṇa, where their king Mathava, the twirler (*maṭh*) of the fire-drill Vi-degha, or the king of the two (*vi*) races or lands (*desha*) of the North and South, is said to have carried the Agni Vaishvānara, the household-fire of the sons of the village (*vis*) tree (*vana*), in his mouth from the Sarasvati, the mother-river of Kuru-kshethra, the land (*kshethra*) of the Kurus or Kaurāvyas lying between it and the Drishadvati, to the Sudanira, the Ganduk, in Behar, and his priest was Gotama Rāhugana, the cow (*Go*) born possessor of the spirit of Rāhu the sun-god to whom pigs were offered¹.

In the Gond Song of Lingal these northern invaders appear as the new-born race who came to life in the mother-cave at the sources of the Yamuna or Jumna, after Lingal, who had been slain by the first people he settled in India, the rice-growing founders of villages, was recalled to life by the crow, god's messenger, the rain-cloud. When revived he went to the West and slew the Bhour-nāg, the

¹ Eggeling, *Shat. Brāh.*, i. 4. 1, 10—18, Sacred Books of the East, vol. xii. pp. 104—106.

snake of drought, who was about to devour the seven children of the Bindo-bird, the seven stars of the Great Bear. This bird of the South-west Monsoon then took Lingal and her children to the North-west, to the sources of the Jumna, where Lingal entreated the Creating-god to make a new nation of Gonds. When these were born from the mountain-cave in the land of the Gond and Bhārata mother Kai-kaia, they began to cook their first meal on Kesari (*Lathyrus sativa*), one of the new millets they brought from Asia Minor, but were overtaken by the flood caused by the monsoon rains, and were all drowned except four. These were saved by Lingal in the boat of the house-building tortoise Dame, and became the parents of the four leading tribes of Gonds: (1) The Mana-wajas, who made the images of their gods; (2) Dahak-wajas, or drum beaters; (3) Koila-butal or dancers, and (4) the ruling tribe Koikopal or cattle-herdsmen, the Zend guardians of the sacred kine. These united herdsmen and artisans were brought down the Yamuna or river of the Twins (*Yama*), the stars Gemini, in Lingal's tortoise boat to the junction of the Jumna and Ganges, where on the Plaksha lake of Puryag, in the ground consecrated by the Plaksha or Pakur tree (*Ficus infectoria*), they amalgamated with the earlier races of the country: (1) the Kolarian Korkus or Mundas; (2) the Bhil sons of the bow (*billa*); (3) the Kolamis, who marry by simulated capture, and (4) the Kototyal, the sons of the log of wood, the Marya or tree Gonds. These eight tribes thus created were taught by Lingal how to build houses and to found the city of Nur-bhumi, that of the hundred (*nur*) lands which afterwards became Kusambi, the mother (*ambī*) of the Kushites. He gave them bullocks and carts, taught them to grow millets, Jowari (*Holcus Sorghum*) and Kesari (*Lathyrus sativa*), the latter of which is sown at the end of the rains as a second crop mixed with the rice grown on rich upland soil. He taught them how to make the national gods of wood and stone, to sacrifice to them goats, cocks, and a calf, to drink spirits (*daru*), and

to dance the religious dances. He also set up the image of the national trident god Pharsi-pen, the female (*pen*) trident (*pharsi*). The centre prong of this trident was made from a female hollow bamboo cut by the Dakak-wajas or drummer tribe, and into this an iron, or originally a wooden, trident called Pharsi-pet was fixed. The mother socket bamboo and the trident Pharsi were then bound together by a chain of bells, the sign of the bell-god Ghagara or Gangara, and it was consecrated by pouring a jar of spirits over it. In the Gond mythology of the parent-gods represented by their tridents the centre god was the male parent-snake, the wooden snake worshipped as Sek Nag, the rain-snake¹, and the two outer prongs, the spring and winter mothers, were his tiger wives Manko Rayetal and Jango Rayetal, whose children, the united tribes of Gonds, became the Vajjians, or sons of the tiger (Pali, *Vyaggho*, Sanskrit, *Viāghra*), who are famous in Buddhist history as the ruling confederacy of North-eastern India, of the nine tribes of the Mallis or mountaineers, the Munda races representing the four aboriginal Gond tribes and the nine of the Licchavis, the sons of the dog (Akk. *Lig*), the worshippers of the fire-mother Matar-ishvan, the mother of the dog, the four tribes of the artisan Gonds. After he had established this confederacy of the Nāga Kushikas Lingal vanished, and his last instruction to his worshippers was that they "were to be true to the tortoise" of the Kushikas².

These people, whose trident god of summer was the Takka Vāsuk or Bāsuk Nag, were the followers of the god called in the Rigveda and Mahābhārata Vasu, who in establishing the rule of the Kushika sons of the male and female bamboo fixed the former as the sign of the father god, or the Sakti mountains, and made Mt. Mandara the revolving (*mand*) mountain, the mother-mountain of the Kushikas,

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. b, pp. 158, 159, note.

² Ibid., chap. iv. sect. b, The Antelope race the phallus-worshippers and house-builders, pp. 155—161.

that which is now Paris-nath, the lord (*nath*) of the traders (*panris*) on the Burrakur in Chutia Nagpur. It is the sacred mountain of the earlier Jains, and was formerly the mother-hill of the Mundas. Vasu in consecrating it is said to have deposed the Gond central god of tridents, Sek-nag, and to have placed him round the mountain as the circling ocean snake Shesh-Nag, the Midgard serpent of the Edda, and he made the mountain revolve by placing himself in his form as the Great Bear hooded Vāsuki snake round it as the turning cord, moving it, as we are told in the Mahā-bhārata, with his tail and his head¹. It was from these revolutions of the mother-mountain made to revolve by the Great Bear that the sun-ass Uccaishravas, the horse with the long ears, was born, whose history as the ruling god of the cycle-year of three years will be told in the next chapter.

I. History of the formation of Castes in India and of the Introduction of individual marriages.

But before closing this chapter, telling of the immigration into India of these northern races, I must tell of the radical changes in the constitution of Indian society made by the marrying artisans, the worshippers of the household-fire. In the original village organisation the community were distinguished by their provinces and villages, and each village was a united family joined by consanguineous ties with other villages in the same province, but with the coming of these new invaders this territorial organisation was to a great extent broken up by the institution of the guilds of the craftsmen, the makers of images, who had previously been village servants, makers of flint implements and the wooden and clay utensils which could be used in domestic work, such as clay spinning whorls, wooden spindles and distaffs, which must date from the time when hemp was twisted

¹ Mahābhārata Adi (*Astika*) Parva, sect. xviii.—xx. pp. 79—85.

into bow-strings and the very early fishing-nets were made. Hence they had developed so many new forms of mechanical hand-work that they could not any longer be reckoned as mere servants of the village community who exercised their talents on such work as was assigned to them by its ruling authorities. It was owing to this expansion of mechanical knowledge that the movements arose which separated the craftsmen from the village community and divided them into guilds united by community of function. In each separate trade the fathers and mothers taught its methods to their children, and consequently from generation to generation the numbers of each trade increased, and those who could not find employment in their original village went elsewhere; but in the same way as village colonists founding hamlets kept in touch with their parent village, so these emigrant workmen still kept up their connection with their original villages, but regarded themselves as united by closer family ties with those of their own trade than with the other members of their village community who did not belong to their craft. It was from these beginnings that caste trades, the members of which ate and intermarried together, grew up.

It was among the northern races that these distinct trades developed more spontaneously than in the south, where life was easy owing to the fertility of the soil and the suitability of the climate to plant growth. In the north the struggle for life was harder, and hence invention was more constantly stimulated. I have already traced back the art of pottery to the dawn of the Palæolithic Age, and it was from this art, which showed the constructive uses of moistened clay, that the knowledge of house-building was derived. In the Indian classification of castes, the Telis or oil-makers, a most important caste, are said to be descended from a Kumhar or potter father and a Gharami mother of the building caste², and their goddess-mother was Bhagavati, the Aditya Bhaga,

² Risley, *Tribes and Castes of Bengal*, Teli, vol. ii. p. 307.

the tree with edible fruit, which as the acorn-bearing oak, the nut and walnut-tree in Europe, and the fig-tree in South-western Asia and India, became the parent-trees of the agricultural communities who had added fruit-trees to their village produce. It was these Telis who extracted from the Til oil plant (*Sesamum orientale*) of Asia Minor the Sesame oil which was one of the first medical appliances used in the beginnings of the study of the art of healing, which began with the age of the rule of the divine physician, the herdsman and ploughing-star Arcturus. This sacred oil became of universal use among the Hindus, who are daily anointed with it from their babyhood, and when to the cult of the Sesame oil which preceded the butter of Vedic ritual, and was also widely diffused in other countries, the olive oil of the mother-olive-tree was added, the oil plant and tree became national mothers in all countries where they grew, and Athene, the cypress-tree Itonian mother, became the oil-mother-goddess of Greece.

With the coming of the goddess Umā (*flax*) the art of weaving was widely diffused through South-western Asia, Europe and India, and it is to the cult of this goddess that we must attribute the early sanctity of linen which furnished the wrappings for the dead in Egypt and also the clothes of the Egyptian and Jewish priests and those of the Syrian Astarte¹, which succeeded the goat-skin garments worn in the Akkadian ritual; and with the linen garments of the Egyptian priests was associated the leopard skin, symbolising the starry heavens, the significance of which will be shown in the next chapter. The weaving of linen was the industry of the worshippers of Umā (*flax*), the wife of Shiva, and it was they who introduced the flax plant Tisi (*linum usitatissimum*) into India simultaneously with the Til, the Sesame oil-plant. But both plants are now only used for supplying oil, as the introduction of silk and cotton-weaving quite killed the early making of linen, if indeed it ever

¹ Budge, *Egyptian Magic*, Magical Bandages, pp. 188—190; Movers, *Die Phönizier*, vol. 1. p. 58.

existed on a large scale in India. The only evidence that linen weaving was an Indian industry that I have been able to find is the name Umā of the weaving-goddess, which would probably not have been given to her if the flax plant producing the holy linen of Egypt and Syria had not been used for making linen in India before cotton became the staple weaving product of the country. The antiquity of the weaver castes of India is shown by their totemistic descent, as they number among their ancestors Agastya, the Star Canopus, Vishvāmitra, the father-god of the Bhāratas, Gautama, the priests of Rāhu, Kashyapa, the Kushite father and Vyāsa, the ancestors of the royal races of India descended from Shantanu¹.

To these representative castes, dating back to the earliest days of the national organisation of the Nāga Kushikas, must be added the Doms², who are now basket-makers but were originally the makers of bamboo frame-work supporting the thatched roof of the house, and were rulers of Behar and Oude, where Dom forts still attest their former sovereignty. Also the Kurmis and their earlier representatives the Kaurs, who were originally the Kaurāvya of the Mahābhārata and who worship the seven sisters, the Great Bear Stars³. They are the leading agriculturists in Northern India, and are also numerous in the South. They are, like the Turanian subjects of Frangrasyan, great irrigators, and no Kurmi village is ever found without good tanks and the best available water-supply. They are also great religious leaders, for they are at the head of the great unitarian religious system called that of the Kabir-puntis, the sons of Kabir, the original ape-father-god Kapi or Kabir who taught the laws and will of God the father in heaven to men. The weavers also belong to this sect, which is widely diffused over Central and Northern India, and it was the original nucleus whence

¹ Risley, *Tribes and Castes of Bengal*, vol. ii, appendix, Tanti totems, p. 138.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. c. The Kushika Faun house-builders in Greece and Italy, pp. 161, 162.

³ Risley, *Tribes and Castes of Bengal*, Rautia Kaurs, vol. ii. p. 204.

the Sikh religion, founded by agricultural Jāts and trading Khattris¹, sprang, the oldest parts of their Grantha being those attributed to the prophet Kabir. They, as I learnt from their chief Guru, who lives in the Belas-pur district in Central India, measure time by the year of thirteen months, each of twenty-eight days and four seven-day weeks, the year of the thirteen wives of Kasyapa, the Kushika father whose thirteenth wife was Kadrū, the mother-tree (*dru*) of the Nāgas. Their Guru is restricted to twenty-six years of office, representing the twenty-six lunar phases of their year; as soon as he reaches that period he must die.

Among the early founders of this unitarian religion must also be recognised the Chamars, or workers in leather, whose numbers according to the last Census are eleven millions, and they as the skinners of slain animals came to India with the northern invaders. They call themselves Rai Das, the servants of Rai or Raghu, and worship the Seven Sisters, the seven Great Bear Stars, and in Chuttisgurrh in Central India, the headquarters of the Kabir-puntis, they have formed another unitarian sect who worship God under the name of Sat-nam, the True-Name².

In reckoning the historical influence of these unitarians in Indian history we ought, I am certain, to reckon the very large Mahommedan population of the country whose forefathers were never individually converted, but who joined the Mahommedan communion as united tribes, and who in apparently changing their religion merely substituted Mahomet for Kabir as their prophet, but in all other respects remained as deeply saturated with ancient Indian beliefs as their Hindu neighbours.

These northern immigrants, besides altering the classification of the people by instituting the system of separating

¹ The Khattris are a brother tribe to the Takkas, the timid worshippers, Beames, Elliott's *Memoirs of the Races of the North-Western Provinces of India*, vol. i. p. 109, note.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. ii. sect. b, The Khati or Hittites, pp. 217—220.

them into groups distinguished from one another by the occupations of their members, further dislocated the old system of dividing the country into provinces occupied by intermarried villages by the introduction of individual marriages, now contracted between members of the same caste group, not more nearly related to one another than caste rules permitted. The rules governing these marriages, which frequently differ in different castes, furnish interesting information as national history, and almost all, with only very few exceptions, distinctly prove that all marriages were contracted between a man and woman of alien blood, and they thus show that the custom of marriage was introduced by northern men who married natives of India. This is shown by the almost universal use in Hindu marriages in northern India of the line drawn by the bridegroom down the parting of the bride's hair with Sindur red antimony, called the Sindurdan ceremony, as the legally binding symbol of marriage union. This red streak symbolises the bridegroom's blood, which he unites with that of his bride; and in some castes, the Rajputs, Kayasths, Kharwars, Kewuts, Kurmis, and Rautia Kaur¹, an actual interchange of blood is made. In the marriage ceremonies of several castes a simulated capture of the bride takes place, showing that when marriages between northern husbands and southern wives first became customary, the man forcibly took away the woman, according to the custom attributed to the Kolamis, one of four pre-Kushika Gond tribes. Also in several castes the bride and bridegroom eat together at their marriage as a sign of union between those who were previously aliens, according to the Roman custom in the marriage by *Confarreatio*, or eating barley (*far*) together.

In almost all weddings the national descent from the mother-tree is strongly insisted on, as in all the higher and many of the lower castes part of the marriage service must

¹ Risley, *Tribes and Castes of Bengal*, Rajputs, vol. ii. p. 189, Kayasths, vol. i. p. 450, Kharwars, vol. i. p. 475, Kewuts, vol. i. p. 456, Kurmis, vol. i. p. 532, Rautia Kaur, vol. ii. p. 201.

be performed in the specially constructed tree-arbour representing the original village grove. Also in the following castes, whose numbers according to the Census are nearly twelve millions, the bride and bridegroom before being united are first married to trees. Among the Bagdis, Lohars, Bauris, Mahilis and Mauliks husbands are first married to Mahua trees (*Bassia Latifolia*), to which tree Kurmi, Lohar Munda, Mahili, Maulik and Santal brides are also married¹. The Kurmis marry the husband to a Mango, and to this tree both bride and bridegroom are married by the Binjhias, Gonds, Kharwars and Rautia Kaurs².

These parent-trees, the Mahua and Mango, also tell us that their children belonged to northern races, those who, like the gods of the Edda, drank mead, and who in India had substituted for it that brewed from the honey-sweet flowers of the Mahua-tree, from which the Gond Daru, the Vedic Madhu, is made; and those who had made the fruit-bearing trees of the North, the oak, nut, almond, walnut and fig trees, their parent-trees, became in India those whose parent-tree was the Mango.

The great Maratha nation, whose numbers are over five millions, and their priests the Deshast Brahmans of the Dekkan, also furnish in the tribal divisions, marriage and birth customs, and their annual festivals a most remarkable local history of their country dating from the primitive age of the Pleiades year. Each Maratha family traces its descent from one of the thirty-one totems reckoned as the national ancestors, and twenty-two of them are trees and plants; of the other eight, three are feathers of the peacock, crow and eagle, the Garuda or cloud-bird of Vishnu, a conch shell, gold and a crystal, and the 360 lamps of the year, so that all the clans forming the nation claim to be descended

¹ Risley, *Tribes and Castes of Bengal*, Bagdi, vol. i. p. 39, Lohar, vol. ii. p. 23, Bauri, vol. i. p. 80, Mahilis, Mauliks, Santals, vol. ii. pp. 41, 83, 229, Kurmi, vol. i. p. 531, Munda, vol. ii. p. 102.

² *Ibid.*, Binjhia, vol. i. p. 136, Gonds, vol. i. p. 293, Kharwars, vol. i. p. 475, Rautia Kaurs, vol. ii. p. 201.

from a tree or plant mother," the cloud, sun and star-bird, the mother-ocean shell-fish, and the god who measures time by the 360 days of the year.

Both bride and bridegroom worship the family god before their marriage, and both are, as in the marriages of Brahmans and other high castes in Bengal, rubbed with turmeric (*dravida*), the sacred plant of the Dravidian race of the Malays or Mallis, the mountain-bred people descended from northern and southern ancestors. Also the binding rite of the marriage ceremony is that of the seven circuits made round the sacred fire by the bride and bridegroom, from right to left, or in a direction contrary to the course of the sun, but coinciding with the annual circuit of the Great Bear round the Pole; and this sacred fire is lit and fed with clarified butter, sesame seed of the sacred oil-plant, cotton and Palāsha (*Butea frondosa*) sticks, so that the ritual of the rite is shown by these and other indications to date from the primitive ages when the sacred fire was encircled by a triangle of three green Palāsha twigs laid by the Gandharva Vishvā-vasu, the Great Bear ruler of the year. The worship of the village tree-ape-god Maroti by the bridegroom in the bride's village also is significant as commemorating the descent of the bride from the tree-ape-father of the sons of the mother-tree (*marom*).

At childbirth the early five and six-days week is recognised by the worship on the fifth day after birth of Panchvi, the goddess of the five-days week, and among the Deshast Brahmans the offerings to her are presented by the maternal uncle of the child, the representative of the village elders, brothers of the primitive mothers. On the sixth day the father of the child worships Satvi, the mother Sixth, with the same rites as Panchvi, thus proving that the six-days week belongs to the ritual of the patriarchal age when the father, ignored in the rites of the five-days week, was re-recognised as having parental rights in the child.

These yearly festivals also show that before this composite population were finally settled in the Dekkan country as the

Malla-rāshtras, or dwellers in the kingdom (*rāshtra*) of the western Mallis of Malwa, they had measured time by the official years of different races who afterwards, when united, worshipped the gods ruling the years of their several ancestral tribes. Thus they commemorate the Pleiades year of the sons of the mother-tree by the festivals of the Dibali in October—November, and of Gauri, the wild cow of Western India, who became the wife of Shiva, the shepherd-god of the white invaders. This is held on the 3rd of Vaisakh (April—May), and called Akshaytreya, that of the undying Third, the Third of the three mother-goddesses of Orion's year.

The year festivals of the year of thirteen twenty-eight-day months, that of the two furrows ploughed by the sun-god, are also recognised.

First, in the Sankrānt ploughing festival of its New Year's day held at the beginning of Māgh (January—February), the month of the goddess Māghā or Māyā, the mother of the Buddha, the sun-physician called Osadha Dāraka, the medicine child. He in Buddhist historical chronology was the son of the thirteen Buddhist Theris, or divine mothers, of whom the first was Mahā Pajāpati, the great female star Orion (Prajāpati), called Gotami, as ruling the year of the moon-cow (Go)¹, measured by the lunar crescents. This ploughing festival reproduces the New Year's festival of the Kuru-Panchālas, in which two-year strips were then ploughed, and which still begins the year of the Mundas, Oraons, Santals, and all the leading semi-aboriginal tribes of Chutia Nagpur. In the Santal calendar this year is one of thirteen months, and also in that of the Egyptians, where it is called the year of Khepera the beetle². It is also,

¹ Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay vii. pp. 72—82, where the history of this year is given.

² Ibid., *History and Chronology of the Myth-Making Age*, chap. vii. sect. 13b, 401, chap. viii. sect. c, p. 520, sect. a, p. 531; Monier Williams, *Religious Thought and Life in India*, chap. xvi. Hindu Fast, Festivals, and Holy Days, p. 218, says this festival begins at the end of Pūsh or the beginning of Māgh.

as we shall see in the next chapter, the year of Parasu Rāma.

Secondly, by the mid-year festival of this year, that of the Nāg-panchamī, held on the 5th day of Shravan (July—August). The year of Rāma, the first that used the equinoxes as factors in year measurement, and which was at its first institution that of the three-year cycle, is also recognised in the Rāma-navamī, the ninth day of Rāma, held on the ninth of Cheit (March—April) as the festival of the vernal equinox of the year-god of this year measured by nine-day weeks, and in its mid-year festival of the Dasa-harā, that of the autumnal equinox held on the 10th of Assin (September—October), where a buffalo is always sacrificed in Central India as the year-buffalo, the rain-god slain by Shiva at the end of the rains which then cease. It is before the New Year's day of this year, beginning at the autumnal equinox, that the last days of Bhadra-pada (August—September) are devoted by the Marathas and in Bengal to the annual feast to the dead. And I shall show in the next chapter that it was the barley-growing immigrants from the North who transferred to the autumnal equinox this festival originally held at the end of the Pleiades year¹.

The intimate connection still acknowledged in marriage ceremonies between the wedded pair and the mother-tree and plant is still further shown in the marriages of the Chasas, Bhandaris and Khandaits, the cultivators, village barbers, and sons of the sword (*khand*) of Orissa, the Kochh or Rajbunsi, the cultivators of Eastern Bengal, and the Savar Saur^{*} or Sau-varna, the representatives of the very primitive Saus, the sons of the cloud-bird. All of these join the hands of those married with a bracelet of Kusha-

It is certainly held at the beginning of Māgh in Eastern India. In Sir J. Campbell's report on the Marathas, published in the Bombay Gazetteer and Census papers, its date is said to be the 12th of January, which would place it in Pūsh.

^{*} *Census of India*, 1904, vol. i. Ethnographic Appendices, Sir T. Campbell, Maratha and Deshist Brahmans, pp. 94—99, 112.

grass as the binding sign of marriage. This custom gives strong proof that marriage was made customary among the village cultivators by the Nāga Kushikas, who in their ritual made the Kusha-grass (*Poa cynosuroides*) the national symbol of God the Creator, who ruled their year as the black-cloud antelope sun-god Krishna. These castes, whose numbers are about three and a half million, form a very large portion of the total population of Orissa and Eastern Bengal, and they and numerous other castes who form groups united by their common occupation call themselves the sons of Kashyapa, who, like his father Marichi, the fire-spark, was one of the stars of the Great Bear. This Kushika father-god is called Kassapo in the Buddhist lists of Buddhas preceding their last great religious teacher Siddharta Gautama, and his parent-tree is said to be the Nigrodha or Banyan fig-tree (*Ficus Indica*)¹.

¹ Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, 245, p. 51.

CHAPTER IV.

THE THIRTEEN-MONTHS LUNAR YEAR AND THAT OF THE THREE-YEARS CYCLE, THE YEARS RECKONED BY THE NĀGA KUSHIKAS OF INDIA, PERSIA AND EGYPT.

A. The Indian thirteen-months year of Karna and Parasu Rāma.

THE confederated races who united in India as the Nāga Kushika still survive as the powerful Brahman tribe of the Gaur Tugas, one of the modern representatives of the ancient Takkas, who call themselves Nāg-bunsi, or sons of the Nāga snake. It is to this clan that the Rajput tribes called Agnikula, or sons of the household-fire, and in the Vāyu and Matsya Puran Saisa-Nāgas, originally belonged, and they are brother tribes of the wealthy and enterprising traders called the Khattris¹. The very ancient Nāg-bunsi family who gave their names to Chutia Nagpur, meaning the mother (*chut*) of the Nāgas, and who still rule the country, also belong to this race, whose cognisance is the Nāga cobra snake standing erect, and this they used to depict as a Tilok or caste symbol on their foreheads, according to the custom observed by the Egyptian Kushika kings. In their snake genealogy the mother-snake is the five-headed Nāga worshipped yearly throughout India on the 5th of Shravan (July—August) as Nāg Panchami, whose image is depicted as watching over Shiva, Krishna and

¹ Beames, Elliott's *Memoirs of the Races of the North-Western Provinces of India*, vol. i. pp. 106—110, vol. ii. p. 77.

Buddha¹. She was the mother-goddess of the Panchālas, or men with five claws (*alas*), the name given to the people of northern India in the Mahābhārata, who afterwards on their union with the northern corn-growing races took the name of Srinjaya, or men of the sickle (*shrini*) ruled by the Kaurāvya leader Drona, the hollowed tree-trunk, the vessel containing the sacred soma or tree sap which was worshipped in the Soma ritual as the supreme god Prajāpati (Orion)², whose female form is Kadrū, the mother-goddess of the Nāgas, the goddess of the thirteenth month of the year of Kashyapa's wives.

The male father of these snake-born races is Shesh Nāg, the god of the Takka trident who in popular tradition led them into India, and he was the god whom Vāsuk Nag, the god of summer, deposed and placed below and round Mt. Mandara as the Ocean snake, when he, as the hooded snake of the Great Bear constellation, made it revolve in order to bring up the sun-ass ruling the epoch of the three-years cycle-year. He was originally the supreme god of the Raj Gonds dwelling under the national parent Saja-tree (*Terminalia tomentosa*), who is worshipped secretly as Sek Nag, the wooden-tree-snake, by all the males of the tribe, who only approach him when naked. In his ritual, which was revealed to me by the Raj Gond High Priest, he was worshipped with similar rites to those characterising the worship of the village snake, no living victims being offered to him, but he was adored as the god ruling sea and land by the offering of seven cocoa-nuts, which only flourish under the sea-breezes, seven pieces of betul nut, milk and flowers³; and the number seven here points to the seven-days week of the thirteen-months year substituted for the original five, and the secrecy of the ritual and its restriction to males corresponds with the Santal rule

¹ Monier Williams, *Religious Thought and Life in India*, p. 324.

² Eggeling, *Shat. Brāh.*, iv. 5, 5, II, iv. 5, 6, 4, *Sacred Books of the East*, vol. xxvi. pp. 408, 410.

³ Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. b, pp. 158, 159, note.

that the father of each family must alone know the names of the thirteen months of their year, and he must only communicate them to his sons when they marry. And hence it appears that this thirteen-months year was originally introduced into India by the northern worshippers of Rā, Rai or Raj, the Ugro-Altaic Finns and Altai Tartars who still, as they have always done, measure time by this year¹, and who were united with the sons of the mother-tree as the tribe of the Raj Gonds. In the Rigveda and Mahābhārata these Nāgas appear as the descendants of the cloud and Great Bear snake-god Nahusha, the Nāga snake, and his son Yayāti, and they, as the offspring of Āyu, the son of Purū-ravas and Urvashi, the fire-drill and socket and the god of the altar-fire whence all house fires were lighted, were the parent-gods of the household-fire, who brought its worship into all the countries where they settled. Yati and Yayāti, meaning the guides or ordainers, the two moon-gods, were the eldest of Nahusha's six sons, ruling his six-days week, and the youngest was Dhruva the Pole Star god². Hence the united tribes descended from Yayāti were the worshippers of the household-fire who measured their year by the revolutions round the Pole of the Great Bear Nāga snake, and the monthly circuits of Yayāti, the moon-god with the double crescents.

He became the historical father-god of the line of national genealogy conceived by the phallus-worshipping cattle-herdsmen, who substituted for the seasons of the early tree and sun-worshippers the ten lunar months of gestation as chief factors in their measurement of time. He married as his first wife Sharmishtha, the most protecting (*sharman*) mother-tree, the Banyan fig-tree (*Ficus Indica*), the Indian parent-tree whose worship was derived from the fig-tree of Syria, whence the phalli of Dionysus were

¹ Sayce, *Introduction to the Science of Language*, vol. ii. pp. 195, 196; Schuyler, *Turkestan*, vol. i. chap. viii. p. 334; Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. e, p. 520.

² Mahābhārata Ādi (*Sambhava*) Parva lxxv. pp. 229, 230.

made. She, the daughter of Vrisha-parvan, the god of the rain (*vrisha*) quarter whence the South-west monsoon came, bore him three sons, Druhyu, Anu and Puru. The first of these is said to be the ancestor of the Bhojas, the generic name by which the carrier tribes of India are still known. They are called in the Rigveda the sons of Druh the sorceress, the Druj of the Zendavesta; and they as the northern Magian emigrants, sons of the Akkadian goddess Mag-ana, brought to India the religion of the northern magicians who believed in the almost divine power of the spells of the Shaman wizard priest and the inspired witch. The second, Anu, the father of the sons of the Akkadian god Anu ruling the zenith, is said in the Mahābhārata to be the father of the Mlecchas, whose name means the speakers of foreign tongues, and who were the worshippers of the star-gods who measured time¹.

Yayāti is said in his old age to have resigned the throne, and he then, according to the Mahābhārata, declared the progeny of all his sons except those of Puru, Sharmishtha's youngest son, to be Mlecchas or foreigners², including in this decree the sons of Yadu and Tur-vasu, whose mother was Devayāni, whom I shall describe later on. Thus in this arrangement the Pūrus, meaning the men (*pur*) as the northern conquerors of the Indian races who preceded them, became the rulers of Pre-Sanskrit India, a country in which all the people of this age, including the Pūrus, who are called Mridhravac, or men of foreign speech, in the Rigveda, spoke Turano-Dravidian languages of the agglutinative type, and derived their northern dialects from Tartar-Finn ancestors who made them worshippers of the household-fire and united the sexes by marriage. They are said in the Rigveda to be members of the Nahusha or Nāga race³, and their ethnological status is most clearly shown in the Vedic account of their priest, called Puru-kutsa, or Kutsa the Puru⁴, who is

¹ Mahābhārata Ādi (*Sambhava*) Parva, lxxxv. p. 260.

² Ibid. lxxxvi. p. 261.

³ Rig. vi. 46, 7, 8, vii. 18, 13, 14.

⁴ Ibid., i. 63, 7,

also called Arjuneya or the son of a fair (*arjuni*) mother, and hence he represents the Pandyas or fair race in the South Indian classification of the three races born of Agastya Canopus as the Cholas or Kolas, Chiroos and Pandyas.

Kutsa is spoken of in the Rigveda as the yoke-fellow of Indra, and hence he was a god who measured time, like the eel and buffalo god who brought the rains in due season. It was in this capacity that he and Indra broke down the seven towers of their enemies, killed Shushna, the demon of drought, and overcame the noseless Dasyas, or aborigines with flat noses¹. In the twenty-one hymns of the Rigveda ascribed to his authorship he calls himself the priest of the Varsha-giras, or praisers of rain, to whom the Tugra and Vetasu belonged; and they were the sons of the Takka trident and the river-reed (*vetesa*), proficient in magic and witchcraft, whom Indra made over to Kutsa's care².

Thus Indra and Kutsa, called in Rig. i. 63, 3 the beautiful young Kutsa, seem to have divided the year between them, and while Indra was the god who at the Trikadru-ka festival of the summer solstice killed Namuchi the antelope of drought, Kutsa seems to have ruled the earlier half of the year when the younger sun-god was born. His name, derived from the root ku and kuu in the Finnic dialects of the ancestors of the Pūrus, means moon, and the word has been adopted in Sanskrit as Kuhū, the new moon, said to be the daughter of Angiras, the offerer of burnt-offerings. In the Santal year of thirteen lunar months the seventh and tenth months are called Kudra Chandi, the moon kudra, and Kud-raj the moon-king, a name showing the importance attached to the tenth lunar month in this year; also in the Bhuiya week of seven days introduced in the reckoning of this year Sunday is called Darhā, the day of the goddess of springs (*dhāra*), Monday and Tuesday Kudra and Kudī, both moon-days, while Wednesday is dedicated to Dano the Pole Star judge of the Indian

¹ Rig. v. 29, 9, i. 63, 3, 7.

² Ibid., x. 49, 4.

Dānava, the kings of this epoch¹. Hence it seems most probable that Kutsa is a year-god of the thirteen-months year of Kashyapa's thirteen wives, the daughters of Daksha, god of the five-days week, the year of the fig-tree mother of the Pūrus.

This conclusion is confirmed by the connection of the Kutsa tribe with the ritual of the Ashtaka spring festivals. The Kūtsas are said by Apastamba XXIV. to be the third of the three united tribes of which the two first are the Angiras, the offerers of burnt (*anga*) animal victims, the worshippers of Ku-hū, the new moon, and, as we shall see, the priests of this age in which the three-years cycle with its nine-day weeks was used with the thirteen-months year to measure time, and the Mandhātri. These latter are the establishers (*ālīātri*) of Mana (measurements), and Mana is said in Rig. i. 189, 8 to be the father of Agastya, hence they are the offspring of Canopus, the first star measurer of annual time. The tribe of Kūtsas are, according to Hillebrandt, the trading classes² who in later days were looked on as very inferior to the Brahmans and Kshatryas, and hence the name of their father, Kutsa, came to signify mean, contemptible, but in the earlier ages with which we are now dealing, those before wars of conquest made the leaders of the fighting classes kings, and in that which, as I shall show, preceded the conquest of India by the Sanskrit-speaking races, the traders were the practical rulers of the country, as they are in the picture of society depicted in the Buddhist Birth Stories, in which Anatha Pindaka, the great banker of Sravasti, is a chief power in the land. They were then the honoured guides of the people who brought wealth to their fellow-tribesmen, and not the despised and down-trodden class who were in the eyes of the warrior rulers like the Jews

¹ Ludwig, *Rigveda*, vol. iii. s. 43, p. 189; Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. e, The thirteen-months year of the Santals, the thirteen wives of Kashyapa, and the thirteen Buddhist Theris, pp. 520, 521.

² Hillebrandt, *Vedische Mythologie*, vol. iii. pp. 284—288.

of the Middle Ages in Europe mere sponges, who were only useful as collectors of the property which their rulers ultimately stole from them.

Hence the original trading Kūtsa sons of the moon, who as fellow tribesmen of the Tugra Takkas were probably progenitors of the wealthy Khattri, who were, as we have seen, founders of the Sikh community, and were the chief men of the confederacy formed by the union of the northern herdsmen, offerers of animal victims, with the farming sons of the village-tree and the ape-star Canopus. In the ritual of the Soma sacrifice the Kūtsa sons of the moon beginning its months with the new moon are the long-haired sellers of the Soma plant whence the sacramental sap was extracted for the Soma sacrifice, which these northern invaders had changed from a first-fruits feast to one in which fermented liquor mixed with water from a running stream was added to the pure beverage drunk at the earlier feast¹. They are also quoted in the Grihya Sūtras as authorities in the ritual of the Ashtaka, which, as I shall now show, seem to date in their original form from the period when the thirteen-months year was made an official year.

These sacrifices, when included among the orthodox domestic sacrifices of the Vedic age, were three in number. The first of these was held annually on the eighth day after the full moon of Mārga-sirsha (November—December), and on the same day of the months Pausha and Māgh (December—January and January—February), and the last Ashtaka in Māgh, called the Ek Ashtaka, was the birthday of the god of the New Year called the child of the majesty of Indra². At the first and third of these festivals only vegetables and rice cakes like those of the Tri-ambika sacrifice were offered³, but at the second a cow was slain, and at

¹ Eggeling, *Shat. Brāh.*, iii. 3, 2, 5, v. 1, 2, 12, Sacred Books of the East, vol. xxvi p. 64, note 2, xli. p. 9.

² Oldenberg, *Grihya Sūtra Parashara Grihya Sūtra*, iii. 1—13, Sacred Books of the East, vol. xxix. pp. 341—345.

³ Ibid., *Grihya Sūtra Gobhila Grihya Sūtra*, iii. 10, 14, Sacred Books of the East, vol. xxx. p. 98.

this festival female ancestors were invoked with libations of fermented liquors¹. The day before each of these Ash-takas the fathers were invoked and food of boiled rice with sesamum seeds and rice cakes were offered to them². And the fathers thus invoked were the primitive fathers called Pitarah Somavantah of the national shraddha, or feast to the dead offered before the autumnal equinox, to whom rice alone was offered, and were the predecessors of the two classes of barley-eating fathers, the Pitara-Barhishadah who were seated on the national altar on sheaves (*barhis*) of Kusha-grass, and their successors the Agnishvättāh who burnt their dead. These services to the dead and the invocation of the mothers at the sacrifice of the cow show that the Ashtaka sacrifices in their original forms go back to the first beginnings of national ritual, when first-fruits were the only offerings; and the inclusion of sesamum seeds in the offerings to the fathers shows that this adaptation of the ritual to the requirements of the northern conquerors was first made when the latter introduced the oil-cult and before oil was superseded in the Vedic ritual by melted butter. But the ritual of the three Ashtakas I have just described is not the earliest form of this festival adopted by the Kūtsa and the other members of the Nāga Kushika confederacy, for we are told that there were originally four Ashtakas held in the four months of Khārtik (October—November), Mārga-sirsha (November—December), 'Pausha (December—January), and Māgha (January—February), and that the Kūtsas offered at each of them animal victims slain by the Angiras priests³. As these festivals are shown by the offerings to ancestors preceding them to be New Year feasts, it is impossible that they could have been celebrated

¹ Oldenberg, *Grihya Sūtra Paraskara Grihya Sūtra*, iii. 3, 10, 11, Sacred Books of the East, vol. xxix. p. 344.

² Ibid., *Grihya Sūtra Āshvālāyana Grihya Sūtra*, ii. 43, Sacred Books of the East, vol. xxix. p. 206.

³ Ibid., *Grihya Sūtra Gobhila Grihya Sūtra*, iii. 10, 4, 5; Bühler, *Gautama*, viii, 18, Sacred Books of the East, vol. xxx. p. 97, ii. p. 214 note.

after the full moon, when we are shown by the year ending with Jarāsandha's death at the full moon that the year of Krishnā which succeeded it began. But the year of Jarāsandha, which preceded it, began with the new moon, with the beginning of his death struggle with Bhima, the son of Maroti, the tree-ape. Also the New Year festival of the thirteen-months lunar-year must have begun with the new moon of its first month.

There can therefore be little doubt that the original New Year's festival out of which the later Ashtaka sacrifices arose was one beginning with the new moon in Khārtik (October—November), when the original New Year's feast of the Pleiades year was held, and which was preceded by the invocation and feeding of the dead national mothers; and with this was incorporated the new moon New Year's festival of Pausha (December—January), following the death at the winter solstice at the end of Mārga-sirsha (November—December) of the annual victim then slain as the dying sun-god of the departing year. And thus at the close of Ashva-yujau (September—October), called Kuar, or the moon month, in Western India, and at the end of Mārga-sirsha preceding the New Year's days of Khārtik and Pausha, annual sacrifices similar to those offered in the North at the close of each year were offered by the Kūtsas. To these primitive new-moon Ashtaka festivals must be added that of the new moon of Māgha, which still begins the year of the Santals, Mundas, Oraons and their cognate tribes, and which is the opening day of the thirteen-months year of the Santals.

But in the original ritual the Kutsa year of the thirteen wives of Kashyapa must have begun, like the Pleiades year, with the new moon of October—November, and hence its first month reproducing the first national year-month of Indian history was called Aditi, the beginning²; and that this conclusion is correct is proved by the fact that the Ek

² *Mahābhārata* Ādi (*Sambhava*) Parva, pp. 185, 187.

Ashtaka at the end of Māgh closes a year which re-opened with the birth, or, as I shall now show, with the arrival at puberty of the year-child of the majesty of Indra, born at the close of the preceding years. The son of Indra the buffalo was the year-calf of the year of the Ribhus born of the year-cow, and this New Year god, as we shall see in the later astronomical mythology explained in Chapter V., was then looked upon as under the guardianship of the moon during the first three months of his year—during which his moon nurse passed through the thirty stars. But in this present year the first three months, Aditi the beginning, Diti the second, the year-month (November—December) of Orion's year, and Dano the Pole Star month (December—January), symbolised in the mythology of this age, when the ten lunar months of gestation were the foundation-months of the year, the months in which the young sun-god reached the age of puberty. He then, at the beginning of January—February, married the moon-goddess, as the Grecian Zeus married Hera the moon in Gamelion the same month, and at once at the new moon of Māgha begot the year-god of the next year, who was to be born at the end of ten lunar months as the god of the next thirteen-months year beginning in October—November. This is the year still observed by the Lingayuts, or worshippers of the Linga, in Southern India, whose head-quarters are in Canara, near Bombay, where they are the dominant sect. Their New Year's day is the Siva-ratri kept by them on the new moon of Māgha, and not in the dark fortnight of the month, as is done elsewhere. The festival lasts for three days, and at it Shiva is worshipped as the Linga, the Gond god Lingal. Leaves of the Bilva-tree (*Ægle marmelos*), the totem-tree of the Bhars or Bhāratas, as sons of the sun-physician, are offered to the Linga and eaten by the worshippers¹.

The year-festival beginning this thirteen-months year must

¹ Beauchamp, Dubois' *Hindu Manners, Customs, and Ceremonies*, vol. ii. p. 567, appendix iii. p. 712, note 1; Grey, *Travels of P. della Valle in India*, Hakluyt Society, letter iv. vol. ii. pp. 207, 208, note 1.

have been, like the Māgh festivals now held in Chutia Nagpur, times of almost unbridled orgies, and must have been almost exact reproductions of the festivals of the Vāhlikas, the men of Balkh, the bearers of the Takka tridents and the sacrificial stake, and the Madrikas or drinkers of strong drink as described by Karna in the Mahābhārata. These festivals were held at the capital of Shalya, king of the Madrikas, living between the Chinab and the Ravi in the country of the Takkas, and he was the god-king of the year-arrow called in Rig. x. 87, 4 the arrow (*shalya*) of Agni. He was the father of Madri, the mother by the two Ashvin she-stars Gemini of the two youngest Pāndavas, Sahadeva the fire-god and Nakula the mongoose, the slayer of snakes, the gods of the autumn and winter seasons of the Pāndava year of five seasons. These festivals were led by Rakshasa women born of the tree (*rukli*), who beat the drum for the dances when drunk, ate beef and pork, and who bore on their foreheads the red Sindur mark of marriage. One of these festivals was held on the fourteenth day of the dark half of every month, and hence they were like the earliest form of the Ashtakas I have described, festivals celebrating the death of the old moon of one month and greeting the new moon of that which was to follow¹. This thirteen-months year was also the year of Karna, who succeeded Drona, the Soma tree-trunk, as leader of the Kaurāvyas in their eighteen days' battle with the Pāndavas, and as leader he took for his charioteer king Shalya, the god of the arrow, who is said in the Mahābhārata to have borne on his banner the plough-share of the Great Bear, whose pointer stars were, as we have seen, the arrow that killed the year-god. And hence when Shalya, the god of the death-arrow, succeeded Karna as commander of the defeated army², it was finally destroyed under his leadership, thus ending the epoch of the Kaurāvyas year, which was, as we shall see, that of eleven months, by

¹ Mahābhārata Karna Parva, xlv. 8—29, pp. 152—154.

² Mahābhārata Ādi Parva, sect. ii. pp. 35, 36; Drona (*Jayad-ratha badha*) Parva, lv. p. 297.

the death-dealing points of the year-arrow. Karna, meaning the long-eared (*karna*) god, was the son of Kuntī, the spear, or Prithā, the conceiving (*peru*) mother, the sister of Vāsu-deva, the father of Krishna, the god Vasu, who, as we have seen, was the Great Bear snake-god of the Nāga race who set up the spear, the male bamboo, as the symbol of the Divinity on the Sakti mountains (p. 239); and hence she was the mother-bamboo-tree of the Bhars or Bhāratas, whose totem is the Bans-rishi, or the bamboo of the antelope (*rishya*) race¹. She was the adopted daughter of Kuntī Bjoja, the Bhoja of the spear², that is the mother-god of the spear-bearing race called in the Rigveda the Shambara, or men of the lance (*shamba*), dwellers on the mountains, whom Indra slew as the dragon Danu, the son of the Pole Star god, in the fortieth (month) of autumn, that is at the end of the last month of the cycle-year of forty months³. These sons of the spear are also called in the Rigveda Pārthava, or the sons of Prithā, who led the Srinjaya or men of the sickle (*sriṇi*), the corn-growing races, against the Vrishivans, or rain (*virsha*) worshippers, and the Turvasu, and slew three hundred of them at the Hari-yūpeya, the sacrificial stakes of Hari the tawny-god, a name of Krishna, that is at his shrine of Mathura or the river Yavvyāvati, the Jumna⁴, and they belonged to the Nāga race known in the history of South-western Asia as the Parthians, the men of Shushan, the land of the Shu sons of the bird, where they worshipped their parent-snake-god as Susi-nag⁵, whose image they bore on their banners. They were the men who, like the Homeric heroes, fought with the throwing spear. This name Pārthava or Pārtha is also applied to the Pāndavas of the Mahābhārata as the sons of Prithā, she being the mother of the three eldest, Yudish-thira, Bhima and Arjuna, by Dharma, the god of law and

¹ Risley, *Tribes and Castes of Bengal*, Bhars, vol. ii. appendix, p. 19.

² Mahābhārata Aḍi (*Sambhava*) Parva, cxi. pp. 329—331.

³ Rig. ii. 12, 11.

⁴ Ibid., vi. 27, 5—8.

⁵ Maspero, *Ancient Egypt and Assyria*, chap. xvii. p. 316.

order, whose ten wives, daughters of Daksha the five-fingered ape-god, represent the ten lunar months of gestation of this epoch, Maroti, the tree-ape-god, and Shukra the rain-god¹, and they ruled the first three seasons of the Pāndavas year of five seasons, the spring, summer and rainy season, followed by the autumn and winter, ruled by the sons of Madri and the Ashvins, the stars Gemini.

It was before her marriage with Pandu, the reputed father of the Pāndavas, that she became by Surya, the sun-god, the virgin-mother of Karna, who begot him by touching her navel as the mother-tree growing in the centre of the earth; and she was thus the goddess of the age of the early laws of parturition described in the Introductory Summary, p. 84, which maintained that the life germ of new-born human offspring entered the mother's womb through the navel. Karna, like the other year-gods of this epoch of the year of thirteen lunar months, was born at the new moon on the first day of the tenth month of the year beginning at the winter solstice, that is at the autumnal equinox². He was born with an impenetrable coat of golden mail, like that taken by the German sun-god Sig-urd from the treasure of Andvari, the dwarf guarded by the snake-god Fafnir, whom he slew, and that bestowed on the Greek sun-god Achilles by the waters of the river Styx; also with two semi-circular earrings marking him as the year-god of the year measured by the two lunar crescents. This made him invulnerable during the appointed time of his rule, and in the Chinese form of his legend taken from Buddhist records he was the king of Champa, the modern Bhagulpur, the capital of Anga, the province of the Angiras, who is called in the Mahavagga Kolivisa the twenty Jambu (*koli*) trees (*Eugenia jambolana*), and Kutikanna with pointed ears, and his body was covered with golden hair³.

¹ Mahābhārata Ādi (*Sambhava*) Parva, lxxvi., xciv. pp. 189, 236.

² Mahābhārata Vana (*Kundalā-harana*) Parva, cccvi.—cccix. pp. 905—912.

³ Beale, *Buddhist Records of the Western World*, vol. ii. book x. Hiranya-

Hence the year-god with the pointed ears was the sun-ass of this lunar solar year of thirteen lunar months, measured by the lunar crescents who drew the year-plough of the Great Bear through the fields of heaven in the northerly and southerly year journeys of the sun, and he was the god of the Jambu-tree grove, the mother-tree of the Bear race of Central India (p. 142), the tree under which the infant Buddha sat on his first appearance in public at the ploughing-festival¹ beginning this year, which was also the year of the thirteen Buddhist Theris. The ploughing-festival of the god of the Jambu-tree² was that of its sons the Kuru-Panchālas. The year of the ploughings of Trip- tolemus and of Cacus and Hercules, that of the two strips from South to North and North to South, ploughed each year by the same god, and that of the Chinese, whose emperor begins each year in January—February, the Indian Māgh, with the ploughing of three furrows, and this same year survives in our Plough Monday, the first Monday after the Epiphany. Also this Māgh New Year's day is, as I have shown, that of the thirteen-months year of the Santals.

When Karna, the ploughing sun-ass, was born his virgin-mother placed him in a basket-boat, that of the crescent of the waxing moon, and launched it on the horse or ass river Ashva in the land of Kuntibhoja, now Malwa, whence it floated eastward down the Chumbul and Jumna rivers to Champa on the Ganges, near the modern Bhagulpur and the village Karnagurh called after him. He was there found by Rādhā, the month Vaisakha (April—May), the mid month of the Pleiades year, who took him to

Paivata (Monghyr), p. 187, note 3; Rhys Davids and Oldenberg, *Vinaya Texts*, Mahavagga, v. 1, 1 ff. v. 13, 1 ff. Sacred Books of the East, vol. xvii. pp. 1 ff. 32, notes; Cunningham, *Ancient Geography of India*, pp. 477, 478.

¹ Rhys Davids, *Buddhist Birth Stories*, The Nidānakathā, pp. 74, 75.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. c, The year of the birth of the Buddha and Pankshit as sun-gods, p. 465; Legge, *Li-Chi*, The Yuehling First Month, 13, Sacred Books of the East, vol. xxvii. pp. 254, 255.

her husband Adhiratha, the charioteer of the year's chariot in the land of Anga, the home of the Angiras priesthood, of which he was king, and the central mountain of his kingdom was Mt. Mandara or Paris-nath, not far to the west of Bhagulpur. Hence Karna's reputed father and he himself, when afterwards made king of Anga by Duryodhana, the Kaurāvya leader, was the god-king of the Nāga-Kushikas, and he was accepted by the Kaurāvyas as their chief archer champion against Arjuna the third of the Pāndavas. But Arjuna declined to contend with him, on the ground that he a Kshatriya or Northern warrior would demean himself by entering the lists with one belonging to the Southern Suta caste, that of the sons of the mother-Soma or Su-tree, the root of Soma ¹. Also when the five Pāndavas met Karna and the assembled princes of India at the contest for the hand of Drūpadī, the tree (*dru*) stem, the daughter of Drupada the Panchāla king, who was to be given in marriage to whichever of the competitors could bend the celestial bow of Drupada and send five arrows through the Pole Star mark, only Karna and Arjuna were able to bend the bow, but Drūpadī refused to allow Karna to shoot at the mark, as she said she would not marry a Suta ², that is a son of the mother-tree. But the real astronomical reason for this refusal was that the year of Karna was measured by lunar months without reference to the position of the sun in the heavens, and that it was thus not like the years of the circling star-path of the sun-horse of Rāma, Haya-griva the Buddhist god with the horse's (*haya*) neck (*grivā*), called in the Rigveda Dadhi-kra and Dadhi-ank, Arjuna and the Greek Odusseus, the God of the way (*ōdōs*) ³ who prevailed in contests beginning with the bending

¹ Suta means Soma (*su*), sap, Mahābhārata Ādi (*Sambhava*) Parva lxxxviii. cxxxix. pp. 403—408.

² Mahābhārata Ādi (*Sway amvara*) Parva, clx. p. 530.

³ Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. e, The Tibetan year of eleven months, p. 337, chap. vii. sect. c, The Hindu gods of the eight-days week, p. 426, sect. f, The year of Odusseus, god of the Thigh, p. 459.

of the bow of heaven; and this deduction furnishes an additional proof that the lunar solar year of Karna, who was brought up by the goddess of the mid month of the Pleiades year, was one totally different from the year of the sun-god of the North, which was measured in India as the cycle-year of Rāma simultaneously with Karna's thirteen-months year of the semi-indigenous mountain-races like the Santals and Mundas, whose northern progenitors were the wizard races who first introduced marriage among them.

But this original thirteen-months year of Karna, the wearer of the impenetrable golden armour and the earrings, was changed by him for another method of year measurement when Indra, at the request of the Pāndava Yudishthira, came to him and asked him to give him his armour and earrings, and promised in its stead to him who had now become one of the Pārtha of the throwing spear, the lance Vāsavi, that of the god Vasu, which could not be baffled. This lance of Vasu, who, as we have seen, was the god Vāsuki, who as the Great Bear Naga snake made Mt. Mandara revolve, was in fact the arrow of Krishānu, the two pointers of the Great Bear, and therefore Karna's consent to become the shooter of the Great Bear arrow indicates that he became a god who claimed the right to shoot the year-arrow of the Great Bear when the control of the year was transferred to India's son, the Pāndava Arjuna, who took for his bow the Gandiva, the god of the land (*gan*), which had been the bow of Prajāpati (Orion), of Shukra the rain-god, of Soma and Varuna, who, as we have seen, ruled the summer solstice; and it was with this Great Bear bow that he as the god of midsummer beginning his year in the North started on his expedition to recover the Virāta cattle, the cows of light stolen by the Kauravyas, taking as his charioteer Uttara, the god of the North¹.

It was with this lance arrow, which he was bound by

¹ Mahābhārata Virāta (*Go-harana*) Parva, xliii. pp. 102 ff.

his agreement with Indra only to use "when he was in imminent peril," that Karna was armed when he succeeded Drona as leader of the Kaurāvyas, and it was this lance that never missed its mark that he aimed at Arjuna as the last weapon he used in the contest between them; but owing to Karna's chariot having sunk into the ground, the lance only wounded him in the chest, and did not strike off his head as it was intended to do, and it was then that Arjuna slew him with the more powerful weapon of the new sun-god called *Añjalika*¹. This was the weapon of the joined hands (*añjali*), that of the diving-fish sun-god, who joins his hands like a diver when plunging at the sunset of the summer solstice into the waters of the Southern Ocean, which are to lead him to his winter goal, thus ending one year and beginning the next without the intervention of the Great Bear and its death arrow; and this year of Karna in his second phase as ruler of the year is that of eleven months, to be described in Chap. V., which was the year of the Kaurāvyas.

But besides this thirteen-months year of Karna, which was that still reckoned by the Santals and other races in Anga, his kingdom, there was another year similarly reckoned also belonging to this epoch, which was transferred from India to Asia Minor and Western Europe, as I shall show when I deal with the history of the Indian Kathi, the joined race, who became the Hittites of the Bible, the Khita of the Egyptians and Assyrians. This was the year of Parasu Rāma, that is of Rāma with the double axe (*parasu*). He was the great grandson of Bhṛigu, the fire-god of Phrygia, and son of Jama-d-agni, the twin (*jama*) fires engendered by Richika, the fire spark, in the mother-trees, the Banyan fig-tree (*Ficus Indica*) of the Kushikas and the Pipal-tree (*Ficus Religiosa*) sacred to the sun-god. The twin-born god, son of the two trees, married Reṇuka, the flower pollen (*reṇu*), and her fifth son, Parasu-Rāma, was

¹ Mahābhārata Karna Parva, xc. pp. 363—366.

born from the union of the parent garden plants of the Kushika race, while Karna, who was also the son of a plant-mother, was born from the indigenous forest bamboo.

Parasu Rāma's enemy was, like Karna's, a fair warrior called Arjuna, the son of Kartavirya or Kritavirya, the star Orion, son of the Krittakas or Pleiades¹, who was king of the Haihayas, and as a year-god drove a heavenly chariot, the Great Bear. He stole the calf of Jama-d-agni's cow, the year-calf of the first three months of the thirteen-months year, and was slain by Rāma; and after his death Arjuna's brethren, Kritavirya's sons, slew Jama-d-agni, and they were all slain by Rāma in the field of Tan-eshar, the home of the mud-god Tan or Sthaneshwar, the god Sthānu, the tenth of the eleven Rudras or sacrificial stakes of the eleven-months year. This was in the centre of Kuru-kshetra, the land of the Kurus, and the slaughter of the Haihayas filled with their blood the five adjoining lakes, called Samanta Panchaka, on whose banks the mother Banyan-tree stood. He became after this victory the god of the thirteen-months year, who reaches his full glory each month at the full-moon, and hence he appeared before the Pāndavas clothed in the dress of a black antelope on the fourteenth, or full-moon-day, and with his hair matted like a follower of Shiva; and hence as god of the full moon he represented a different year from that of Karna measured by the crescent of the waxing moon².

This memory of and reverence for this thirteen-months year was preserved throughout the whole period of the Vedic ritual, and its months formed the square of the fire-altar called the Gārha-patya, or house (*gurh*) altar from which was to be born the sun-bird of the great brick-altar, which embodied in the complicated formula prescribed for its construction a synopsis of the whole history of Vedic ritual, dating from its earliest infancy during the ages when

¹ Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 190.

² Mahābhārata Vana (*Tritiya-yatra*) Parva, cxv.—cxvii. pp. 354, 362; Ādi (*Sambhava*) Parva, lxvi. p. 188.

B. *The thirteen-months year of Ares, the Thracians, and of Kronos.*

That they reckoned time by the thirteen-months year is shown by the story telling how Otus and Ephialtes, twin sons of Poseidon Erectheus, the snake-god, who were nine cubits across the shoulders and twenty-seven cubits high when they were nine years old, enclosed the Thracian god Ares in a brazen jar for thirteen months, till he was released by Hermes¹. We are told by Herodotus that Ares was a god both of the Thracians and the Scythians², and by the latter he was associated with Aphrodite Ourania, who was, as we have seen on p. 211, the goddess Apatouria, whose year, that of the Pleiades, began with the lighting of the national fires at the new moon of October—November and the Chalkeia festival to Athene and Hephaistos. Both Hephaistos and Ares are represented as the husbands of Aphrodite, and thus they seem to have been successive male gods of the year; and of these Ares was apparently the eldest partner of the year-mother, for it was Hephaistos as a rival lighter of the year's fires who enclosed him and Aphrodite in a net, according to a story in the *Odyssey*, to which I shall refer further immediately. Hence Ares, who was in Homer the god of the sword, was originally the god of the fire-drill twirling in the female socket which became the wooden sceptre of Zeus and the Homeric kings, and the goat-headed staff of the Egyptian Osiris, the trunk of the mother-tree reaching to the Pole Star goat, and this was the club of the warrior races, the weapon preceding the sword of the Bronze Age. It was the bamboo symbol of God erected by Vasu, the leading god of the northern invaders of India, and the weapon borne in the *Mahābhārata* by the Pāndava Bhima, son of Maroti the tree-ape, and by Duryodhana the Kaurāvyā leader; and hence it was the original weapon of the Kaurs, Khonds and Khandaits

¹ Homer, *Il.* v. 386—391; *Od.* xi. 305—320.

² Herodotus, v. 9, iv. 59.

of Orissa, Chutia Nagpur, and Chuttisgurh, who now, together with almost all the leading tribes of their regions, worship the curved sword Jhangra Khand, which I have seen set up in some of their shrines as the only symbol of God. It was this club which in sacrificial ritual preceded the curved sword, which was first the axe and afterwards the broad-bladed stone knife of the Neolithic Age. It was with this club that, as we are told in the Brāhmanas, the fathers used to break the skulls of sacrificed victims, and it was followed by the axe and broad-bladed knife with which the victim, tied to the sacrificial stake by the neck, was struck, as we are told, "behind the ear," so that the arterial blood flowed into the sacrificial pit and consecrated the national altar-place¹. The club is still the well-known and formidable lathi of the Indian Guala, descendants of the northern cattle herdsmen, who were the Koi-kopal leaders of the Kushika Gonds; and as divine symbols these posts became the sacred Lāts or wooden pillars surmounted by the Garuda bird, which are placed round ancient Indian temples, a Lāt being erected between two Chaityas or Linga shrines, an arrangement said in the Mahābhārata to date from the age of Bhishma, the first general of the Kaurāvyas, when the Lāts were sacrificial stakes². These parent wooden pillars survive in the Etruscan Larth, the eldest son, the Pelasgian Lar or national father of the Roman Lares, whose name appears in that of the Latin father Latinus, son of Faunus, the deer-sun-god, and Marica, the sea (*mare*) marsh mother, the female form of the Latin Mars Martis, the Akkadian Martu, god of the South-west wind, who was to the maritime nations of the Persian Gulf and the Italian Medi-

¹ Eggeling, *Shat. Brāh.*, iii. 8, 1, 15, Sacred Books of the East, vol. xxvi. pp. 189, 190.

² Simpson, *The Pillars of the Thūparāma and Lanka-rāma Dagobas of Ceylon*, Journal of the Royal Asiatic Society, 1896, pp. 361—364; Mahābhārata Ādi (*Sambhava*) Parva, cix. 13, 14, p. 327, where in the English translation only Lāts or sacrificial stakes are mentioned, and the Chaityas of the original are left out.

terranean the war-god of the mother-tree and club called Ares by the Greeks.

The story of the net in which Hephaistos enclosed Ares and Aphrodite is apparently a variant form of the thirteen months imprisonment of Ares in a brazen jar. In the latter Otus and Ephialtes are represented as making a new path to heaven, instead of that shown by the Milky Way traversed by the sun-god in his yearly journeys from South to North and North to South, by piling mountains upon mountains, that is by adding month to month to make up the thirteen months of their year; and they were slain by Apollo¹, the sun-god, who, like the authors of the cycle-year which succeeded that of thirteen months, measured annual time by the sun's path round the heavens through the zodiacal Nakshatra stars. Also the year of the net of Hephaistos is shown to be closely connected with the thirteen-months year by its story being told by Demodokos, at the banquet at which Alkinoos, the Phœnician god-king, proclaimed himself to be the thirteenth ruler of twelve subordinate Phœnician chiefs, that is, as we shall see presently, the central thirteenth god of the year². In the story of the imprisonments of Ares, called the swiftest of the gods³, by Demodokos, we find both Hermes, who released Ares after his thirteen months imprisonment, and also Poseidon, the snake-god who owned the horses of the sun he gave to Peleus for his son Achilles, and who was the father of Otus and Ephialtes; and hence the prisoner was Poseidon, the owner of the year-horses of the sun, and the release was the work of Hermes, the god of the year-gnomon pillar marking the completion of the year circle. Hermes was also present with Apollo when Ares was enclosed in the net, and from this Poseidon, not Hermes, released him. Hence it is clear that these two imprisonments of the god of time, the swiftest of the gods, for a definite period ordained by Poseidon and Hermes, denote a method of measuring time by the length

¹ Hom. *Od.* xi. 305—320.

² *Ibid.*, viii. 390, 391.

³ *Ibid.*, viii. 331.

of the god's detention, which was to be determined by the ruling year-god Poseidon, and by the god whose gnomon pillar, casting the measuring shadows, was the wooden shadow-casting staff which was apparently the first form of Ares as a year-god, and hence, as we shall see on p. 284, he was enclosed in a circle of pillars. A further explanation of these stories is given by the description of the thirteen-months year of the Thracians, to whose land Ares fled when he was released from the net of Hephaistos¹. This we find in the account in Homer of the slaying of Rhesus, the Thracian king, and his twelve subordinate kings, who ruled Thrace as thirteen Phœnician kings ruled the kingdom of Alkinoos. These were slain and their horses driven off by Odusseus and Diomedes, son of Tydeus, the hammer-god, both of whom were ruling year-gods.

Odusseus, the god of the way (*ὁδός*), the path through the heavens of the year-god, the Greek form of the Chinese Tao the Way, was the son of Laertes, the king of the garden of the mother-trees with edible fruits, described in Book XXIV. of the Odyssey, and Antikleia, she of the backward (*ἄντι*) key, the year-mother of the year in which the sun following the track of the Great Bear made a retrograde circuit of the heavens. His astronomical position as the god of the year led by the Great Bear is shown by his marriage to the daughter of Icarius, who was, as we have seen on p. 229, the star Arcturus, as he won his wife by beating all his competitors in a foot-race², and thus proved himself the swiftest of the Greek time-gods in the year-race³ superintended by Arcturus and a parallel in swiftness of Ares. He still maintained his right to this distinctive superiority by winning from Ajax, by the help of Athene, the foot-race at the funeral games of Patroclus given by Achilles the sun-god, and in this latter race he appears as the year-star Orion, for his prize was the cup

¹ Hom. *Od.* viii. 361.

Frazer, *Pausanias*, iii. 12, 1, iii. 20, 10, vol. i. pp. 150, 168.

of Thoas, the king of the Tauric Chersonesus¹, who was, as we have seen on pp. 155-6, the god called by the Akkadians Dumu-zi, the son of life (*zi*), the star Orion, born from the mother-tree in the central grove of Eridu. He was thus the Greek form of Orendel, the wandering sun-god of the North, whose toe was the star Rigel in Orion, and who went on his year's voyage in seventy-two ships, the seventy-two weeks of his year, to find his bride, the Celtic Brigit, the Sanskrit year-goddess Brihati of the year of seventy-two five-day weeks².

He is also the Greek form of the Vedic goddess Pathyā, of the path (*pathyā*), of the Chinese and Japanese path gods Tāo and Shinto. She is called Ritasya, the goddess of the ordained ritual, who marks out the star track on which the sun measuring the year circles the heavens, and thus ensures the observance on their appointed dates of the national religious festivals. She is invoked as a giver of prosperity in Rig. v. 51, 14, with Mitra and Varuna, Agni and Indra, the gods ruling the solstitial year, with its winter solstice sacred to Mitra and Agni, and that of summer dedicated to Indra, the rain-god, and Vishnu, the village (*vish*) year-god. She is there called Revati, goddess of the constellation Pisces (*Revati*), showing that her year-star track started from that constellation.

Her ritual path (*pathyā ritasya*) is in Rig. iii. 31, 4, 5, said to be that on which Indra's cows of light are driven by the seven holy singers, the seven stars of the Great Bear. In Rig. x. 80, 6, 7, Agni of the Nahushas, god of the altar-fire of the Nāga Kushikas, is said to be placed on the holy ritual path (*pathyām ritasyam*) of the Gandharva stars of the Great Bear. In Rig. ix. 95, 2, Indra's year steeds are driven by the Great Bear voices of the

¹ Hom. *Il.* xxiii. 739—782.

² Vigfusson and Powell, *Corpus Poetarum Boreale*, ii. 13; Ker, *Notes on Orendel and other Stories*, Folklore for 1897, pp. 290 ff.; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. d, Diffusion through the world of the five-days week, pp. 64, 65.

singing-stars, as a steersman drives his ship, that is to say, they take their ordained path (*pathyām ritasyam*) marked by the circuits of the Great Bear. In Rig. iii. 12, 7, Indra and Agni tread the paths of ritual order (*pathyas ritasyas*) to the yearly festivals. In Rig. vii. 44, 5, Dadhikras, the god of the horse's head ruling the eleven-months year, is called on to cleanse the star-path of the holy ordained ritual (*pathyam ritasyam*).

The wife of Odusseus, the Greek god of the path of this Indian path goddess, was Penelope, who was in the previous story of Icarus which I quoted the star Virgo, the goddess of health Erigone, the Phœnician Erekhayim, is shown by the meaning of her second name, the weaver of the web (πήνη) of time, to be the spinning Pleiades who was led round the sky by Odusseus (Orion) in his year ruled by the bow of Krishānu and the arrow of the Great Bear; and hence he gained the bow of heaven, which he alone could bend, and won Penelope a second time from the suitors who claimed her hand as the widow of the year-god who died on his voyage from Troy to Ithaca. And in this second contest he defeated his rivals by shooting his year-arrow through the twelve double axes (πέλεκυς), the twenty-four lunar crescents of the two crescented axe (*parasu*) of Parasu Rāma, and thus establishing himself as the leading central god of the thirteen-months year¹. As the central year-god Orion he, in the arrangements of the Grecian camp before Troy, had his tent placed as the central point of the encampment², and it was as the leader of the Grecian year that he carried off the twenty-six horses of the thirteen slain Thracian year-gods, the twenty-six lunar phases of their thirteen-months year. Diomedes, who slew these year-gods, was the son of Tydeus the hammer (*tud*) god, the heavenly smith who, as the Persian Kabi, wore the apron

¹ Hom. *Od.* xxi. 404—423; Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect f, The Year of Odusseus as god of the Thigh, pp. 459, 460.

² Hom. *Il.* xi. 5, 6.

of the Great Bear; and he, in the fifth book of the Iliad called the *Aristeia* or victorious contest of Diomedes the counsellor (*μηδός*) of Zeus, wounded both Aphrodite and Ares, who were the gods enclosed in the net of the thirteen-months year. He as the wielder of the hammer of the Great Bear smith instead of the arrow of Krishānu's pointer stars, was the slayer of the leaders of time who had reached the finishing point of their career, and it was in the execution of the death-warrants of the ruler of heaven that he and Odusseus, led by Dolon the deceiver, reached the Thracian camp. There they found the twelve subordinate leaders asleep, each with his two horses (*δίξυγες ἵπποι*), all whiter than snow, beside him. They lay in three rows (*τρίστοιχι*), that is to say four in a row, just as the twelve bricks in the Gārhapatya fire-hearth were placed; but in the fire-hearth the thirteenth brick was that in the South-east corner, where one brick represents the ninth and tenth months, thus making the tenth month the distinctive month of the year. In the Thracian camp Rhesus, with his two horses tied to the back of his chariot, is placed in the centre, the place which is given to the distinctive ruling month in the description of this year in Rig. i. 164, 15, where the seventh or middle month is said to be self-begotten, and hence it is a month of the self-created Pole Star god, and this seventh month is in the thirteen-months year of the Nāgas beginning with the new moon of Māgh (January—February), the month of Shrāvana (July—August), when on the fifth day at the end of the first five-days week the Nāg-panchami festival of the five-headed mother-snake-god of the Nāgas is held, and as the month of the one-legged Pole Star god it is called the lame (*shravana*) month. The other twelve months, called twin months, are ranged on each side of the centre self-created month, and are said to be engendered by the god-begotten Rishī or antelopes, the seven stars of the Great Bear. In the story of the slaying of the Thracian rulers of these thirteen months Diomedes slew them all, and Odusseus drove off their

twenty-six horses, the twenty-six lunar crescents of the year, driving them with his bow, the Bow of the Great Bear, instead of the whip with which Rhesus used to drive these thirteen months as a team of horses each following the other in its appointed order. That these white horses introduced a new breed not previously known to the Greeks is proved by Nestor saying when he saw them on their arrival in the Grecian camp that they were wondrous, like the rays of the sun, and that he had never seen such horses or dreamed of such¹. They must apparently have belonged to the Northern breed of white horses sacred to the East Prussians, who sacrificed them to the sun. They were the sacred sun-horses of Hanover and North Germany, the arms of Hanover being a white horse, and among the Veneti they were branded with the mark of a wolf as belonging to the wolf race. They were the most noble breed in Greece, and Pindar called the Thessalians (Pyth. iv. 117) riders on white horses, which breed they must have got from the Northern Thracians and Veneti. They were bred in great numbers by the Cilicians, who paid the Persians an annual tribute of 360 white horses. They were sacrificed by the Persians to the sun as Mithra the sun-god, who in the *Mihir Yasht* drives four white horses, and one was offered each month on the tomb of Cyrus². In Xerxes' army there was the special chariot of the sun-god Ahura Mazda with eight white horses, and his Magi offered a white horse to the Strymon³. All these instances give very strong grounds for believing that these twenty-six white Thracian horses were sacred horses of the sun of the thirteen-months year, which method of year reckoning with the accompanying cult of white horses was taken Southward in their emigrations by the wolf race, whose god was the yellow Apollo of the Xanthus, and who,

¹ Hom. *Il.* x. 544—547.

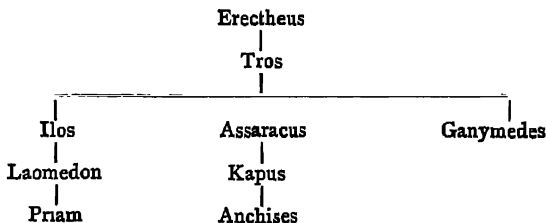
² Ridgeway, *Origin and Influence of the Thoroughbred Horse*, pp. 104, 106, 117, 190, Arrian *Anab.* vi. 29; Darmesteter, 5, *Zendavesta Mihir Yasht*, 58, p. 136.

³ Herod. vii. 40, 114.

as we shall see further on, ruled Persia for many centuries and extended their rule to India.

The twin six months of the Thracian and Indian year appear again in the Homeric story of the twelve year-horses of Erichthionios or Erectheus, the parent-snake-god, which were begotten by Boreas the North wind in the form of a black horse. Anchises, the descendant in the fourth generation ¹ of Erectheus, and the grandson of Assaracus, was, as I shall show presently, the Akkadian god Asurraku, the Great Bear bed (*asurra*) of the year-god ruling the summer solstice. He appropriated six stallions born of the pair of divine horses which Zeus had given to Tros for his third son Ganymedes, his cup-bearer and cup-filler, the god who stored the vintage as ruler of the third season of the year, and in their place he gave to Laomedon six mares, which, with the six year-stallions left with him, made his year to contain six male and six female months ². He thus changed the year of Orion with its twelve months and three seasons into one of thirteen months, with the year-bed of the Great Bear Assaracus, the centre season of the three-seasons year, as the centre month. Four of these horses Anchises kept for his year-chariot and two he gave to Æneas, his son by Aphrodite, who was, as we have seen, the wife of the god of the thirteen months of the year. These two horses of Æneas, which were bay with a round white star on the forehead ³, were taken from

¹ Hom. *Il.* xx. 219—239. The genealogy of the Erectheus and his descendants is as follows :—



² Hom. *Il.* 265—273.

³ *Il.* xxiii. 454, 455.

him by Diomedes, and with them he won the year-chariot race at the funeral games of Patroclus¹, when Odusseus won the foot-race. Also the age of the use as year-months of six male and six female months is marked as that of the sons of the oak-tree, for it was the evergreen mistle-toe growing on the parent-oak-tree in the mother-grove of the Cumæan Sibyl that Æneas, the son of the thirteen-months year of Anchises, took down with him to the underworld of the South², to ensure his safe return to earth; and this union of male and female months marks the year in which they are reckoned as a national year of the races who measured time by the ten lunar months of gestation.

These paired months ranged on each side of the central month also appear in the story of the marriage of Pelops to Hippodameia, the moon tamer of horses, as depicted in a frieze at Olympia. He won his wife in a chariot-race, and not in a foot-race like Odusseus, when he beat her father CEnomaus, the one (*οἶνος*) measurer who was the son of Ares, using as his year-guide the crescent moon, and who had slain thirteen of his daughter's previous suitors. He gained his victory by bribing Myrtilus, the charioteer, to take out the linch-pins of his master's chariot, that is to upset the year measurement by thirteen lunar months. Consequently in the race from Olympia in Elis to the altar of Poseidon in Corinth the chariot of CEnomaus broke down, and Pelops won the race, and the hand of the moon-goddess as a ruler of his year measured by the annual circuit of the sun. On the frieze at Olympus depicting the preparations for this contest there are thirteen figures, of which Zeus is the centre. On one side of him are Pelops, Hippodameia the charioteer of Pelops, two grooms, and his parent-river Alpheus. On the other CEnomaus, his

¹ Hom. *Il.* xxiii. 290—292, 498—513; Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. c, Chariot races of the sun-god of this year, pp. 506—510.

² Virg. *Æn.* vi. 200—210.

wife Sterope, daughter of Atlas the darkness, Myrtilus, two grooms, and the river Cladeus¹. We again find Poseidon in this story as the god of the thirteen-months year, whose altar at Corinth is the goal of the race, and the central place in the year is given to Zeus, who was, as we have seen, originally the god Tan of the mud whence the central tree grew. This position is also given to him as the sun-god of the oak, which succeeded the cypress-tree as the first of the divine trees bearing edible fruit, and became the oracular oak of Zeus, the central tree in the oak grove at Dodona², whence was taken the prow of the year-ship, the southern constellation Argo, built for the voyage made by Jason to recover the golden fleece of the sun-ram, which was hung on an oak-tree in the grove of Ares in Colchis³, and which showed the annual path of the sun through the star.

The father of Zeus of the oak-tree was Kronos, the god of the lunar sickle, or rather of the heavy curved broad-bladed sacrificial stone knife of the Neolithic age, which was the Harpe of the Assyrian god Marduk, with which Hermes cut off the head of Argus. The knife, which is now made of steel and is used in Central India to cut off the head of the buffalo sacrificed at the Dasaharā festival of the autumnal equinox, is the Kukri of the Gurkhas, which every Gurkha looks on as his most sacred possession. The god whose distinctive weapon was this sickle knife was, according to Hesiod, Theog. 116, the youngest of the thirteen children of Ouranos and Gaia, who, like the stallions and mares of Anchises, were divided into six males, Okeanos, Titan, Cæcus, Crios the ram, Hyperion and Iapetos, and six females, Thea, Rhea, Themis, Mnemosyne, Phœbe and Tithys, and last of all came Kronos, who is the thir-

¹ Frazer, *Pausanias*, iii. 10, 6, vol. i. pp. 250, 251, vol. iii. pp. 505 ff.

² Hom. *Od.* xix. 296, 297.

³ Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. p. 192; Smith, *Classical Dictionary*, Argonautæ.

teenth and last instead of being the seventh central god of the thirteen-months year of the Rigveda.

He as the god of the sickle is a sexless god in the same condition to which he reduced his father Ouranos, and he occupies in the list of these year-gods the position assigned in the thirteen-months year of Kashyapa to Kadrū, the mother-tree of the Nāgas. In the Cretan story of the birth of Zeus he devoured his children as soon as they were born, but Rhea their mother saved the life of Zeus, born in the Dictæan cave of Crete, by giving Kronos a stone wrapped in cloth instead of her son, that is to say, the god who reckoned time by lunar crescents did not combine the months they formed into a year with the ruling god in the centre till the birth of Zeus, who, as the central god of the seventh month who had regained his manhood was, as we shall see presently, a bisexual god of the three-years cycle-year, borne round the sky on the bed of the Great Bear.

His mother Rhea was the cave-goddess Cybele worshipped under the form of an acrolite at Pessinus, her chief shrine in Phrygia, and she was the goddess of the mother-pine-tree under which Atys her lover, the Phrygian Pappos, the grandfather, emasculated himself. He was the Phrygian form of the Indian parent-ape-god sitting on the world's tree and turning the stars round the Pole, who became in the age of the emasculated priests of Cybele the unsexed god of the moon, worshipped by the Northerners as a male god and by the Southerners as a female-goddess.

Additional proof that Kronos was a god of the thirteen-months year is given by his annual festivals. The first was that at Magnesia, in which a bull was dedicated to Kronos as Zeus Sosipolis, and to Rhea as Ilithyia, the goddess of parturition, at the new moon of Kronion (February—March), and this was sacrificed to the same god called Kronos by Pausanias, at the festival said by him to take place at the vernal equinox on Mount Kronion in Elis, in the month

March—April, called in Elis Elaphius, the Attic Elaphebolion. The bull was also sacrificed in Sparta on the 12th of the same month, called there Artemision; and with the bull there was sacrificed a she-goat to Artemis, the Great Bear goddess, and a he-goat to the Pythian snake-god Apollo; the Vedic southern snake-god Ahi Budhnya, the snake of the depths¹. This sacrifice of the two goats to Artemis, the Great Bear goddess of the North Pole of the goat, and to the snake of the South, and of a ram to Zeus, is apparently one dating back to the age of the cycle-year of this epoch, for, as we shall see, it began with the birth of the ram-sun born in Aries from the mother-tree at the autumnal equinox, and it was the first year in which the equinoxes were reckoned in year measurement.

The postponement in these two festivals of the slaying of the bull dedicated in the first is exactly similar to that recorded in Rig. x. 85, 13, the marriage-hymn of the wedding of Soma the moon-god to the sun's daughter. It is there said that the wedding-oxen were slain in Māgh (January—February), that is at the new moon of Māgh, the opening of the thirteen-months year, when, according to the original year-ritual of Orion's year, the slaying of the dying year-god as the year-ox was coincident with the union of the dying god with the year-mother, who in Orion's year was Kohinī, the star Aldebarān, and who then, simultaneously with the death of the past year's god, bore his successor Vastopati, the god of the household-fire and of the national New Year's fires. But in this marriage of the moon-god with the sun's daughter the marriage was not consummated on the death of the year-ox but was postponed for a month till Arjuni (February—March), the month ending with the vernal equinox. This postponement from the new moon of Māgh to that of Phalgun or Arjuni seems to mark an important historical epoch, for the new moon wedding-day is

¹ Frazer, *Pausanias*, vi. 20, 1, vol. i. p. 313, vol. iv. pp. 75, 76.

that on which the Huli, the great spring festival of the Indian reddish-brown or northern races, takes place, and it is then that the red birth-powder is thrown by the male and female celebrants on one another, and this powder throwing is reproduced in the throwing of coloured comfits at its corresponding European festival the Carnival.

The festival in its original form was apparently that of the Indian Yellow race, the Pelasgians of Greece, who celebrated in India their New Year at the new moon of Māgh, and married Zeus and Hera on the same date in the Greek month Gamelion (January—Februry), and it was postponed to the vernal equinox after the reckoning of the equinoctial year had been made a universal custom introduced by the authors of the cycle-year. The correctness of this conclusion is confirmed by the second festival of Kronos held in Athens on the 12th of Hekatombaion (July—August), and said by Suidas to be that of Kronos and the mother of the gods Rhea. Thus this festival is like that of the corresponding Hindu Nāga festival, the Nāg-panchami, held at the beginning of the same month as a mid-year festival of the thirteen-months year beginning in January—February, and the month in which it is held is that called in Rig. i. 164, 15 the self-begotten seventh month, the centre of the year.

An exactly similar parallel is also found in the Celtic year of Lug, whose mid-year marriage festival to Taill-tiu, the goddess of flowers, was held from the 15th of July to the 15th of August, the first of August, our Lammás, or the sacrifice of the first-fruits of harvest, being the wedding-day. The connection between the mid-year festival of Lug and the flower-mother is preserved in the Greek festival of the Hyakinthia, which, according to Hesychius, took place in Hekatombaion (July—August), and is said by Pausanias to have immediately followed the Kronia of that month, which he calls Hakatomphonia¹. It was a nine days' festival

¹ Frazer, *Pausanias*, iv. 19, 2, 3, vol. i. p. 207.

of a nine-days week of the cycle-year, and it celebrated the slaying of Hyakinthos as the flower-god by Apollo, born as his successor and reproduced self. The image of Apollo at Amyclæ was a bronze pillar, which was originally of stone, with a door at the left-hand side of its base opening into the tomb of Hyakinthos. By this door the offerings to the dead (*ἐναγίσματα*) made to Hyakinthos were introduced¹. These were² milk and honey, wine, water and barley; and besides these the blood of the victim offered to the pillar-god Apollo, after the bloodless offering to Hyakinthos, was allowed to flow into his tomb, as in the sacrifice of the sheep offered to the dead by Odusseus³. Thus the festival is a later reproduction by men of the cycle-year of nine-day weeks of the five days' marriage festival in June—July of Shem-i-ramot and Ninus (Orion), during which Orion was buried under ground, and which ended with the sacrifice of the slave representing Shem-i-ramot, the bisexual year-god.

The pillar image of Apollo, the victorious sun-god, is a reproduction of the central sun-god of the thirteen-months year, who was originally the god placed as the Hir-mensol of Greek stone or wooden pillar of the sun in the centre of a circle of twelve stones denoting subordinate months; and this conclusion is proved by the worship of the Irish Celtic god Crom Croich, a parallel of Lug, whose golden pillar was placed in the centre of twelve stones, and to him, according to the Dinnsheknus of Mag-Slecht, were offered "the first-lings of every issue and the chief scions of every clan"⁴. These sacrifices of the first-born of men and animals were universally offered by the Semitic races on their New Year's day, and those in Greece were offered to Zeus Laphystius at the Pan-Bœotian New Year's festival at the autumnal equinox, which began, as we shall see, the cycle-year. At

¹ Frazer, *Pausanias*, iii. 19, 3, vol. i. p. 164.

² Hom. *Il.* xi. 26—36.

³ Harrison, *Prolegomena to the Study of Greek Religion*, pp. 60, 339.

⁴ Meyer and Nutt, *The Voyage of Bran*, vol. ii. pp. 149, 150.

this festival, according to Herodotus vii. 197¹, the eldest son of the family which claimed descent from Athamas, the Greek form of Tammuz, the Akkadian Dumu-zi (Orion), the father of Semele, mother of Dionysos, was slain, and hence we trace the beginnings of the sacrifice which continued down to the Babylonian captivity to be customary among the Jews, who claimed to be descendants of the thirteen children of Jacob, including Dinah, the female form of Dan the Judge, the Pole Star god, son of Billah, the old mother.

It is to this ancient form of the worship of the gods of the thirteen-months year that we can trace the origin of the Welsh Gorsedd or Eisteddvod, held in the circle in which the central stone represented the chief Druid and the surrounding stones his satellites²; and it was the human sacrifices instituted by the Northern originators of this year which were continued in India by the tribes who measured their year by its thirteen months.

From the above conclusions we see that the year of the Thracian god Ares was one measured by a people who originally placed Ares' club as the tree-pillar in the centre of twelve surrounding pillars, and on these in India was placed the Garuda bird of Vishnu. But this bird, which reproduced the original monsoon storm-bird, the raven or crow, and which became to the sun-worshippers of Asia Minor the sun-hawk, the ancestor of the Indian Chiroos, and which was the direct descendant of the sun-hen of the Mundas, was in the age of the thirteen-months year of the Hindu Buddhist Theris the blue jay. And this bird seems to be an importation into India from Thrace, brought in by the Northern barley-growing races, whose barley-god became the Greek Dionysos, and who measured time by the thirteen-months year.

¹ Frazer, *Pausanias*, vol. v. pp. 169—172; Hewitt, *History and Chronology of the Myth-Making Age*, Appendix C, p. 628.

² Rhys, *Hibbert Lectures*, lect. ii. pp. 208, 209, where he compares the Gorsedd circle to that of Mag Slecht.

In the history of the Buddhist Theris every one of them is said to have been first born in the age of the thirteenth Buddha Padum-uttara, the Northern lotus (*paduma*), whose parent-tree was the Champaka, the parent-tree of the Telis or oilmen, who were, as we have seen, the first agricultural guild who brought to India from Asia Minor the holy sesame oil¹. The disciple of this Buddha of the oil-plant was Rāma, the Indian god of the cycle-year, and this genealogy shows that these thirteen-year months led by Mahā-pajāpati Gotami, the female Prajāpati or Orion born from the cow (Go) mother, were made the official year of India by the earliest immigrants from the North. Among these original rulers of the months of this year, the second, third, fourth, fifth, and ninth Theris, Khemā the safe one, Uppalavannā the blue lotus, also called Padumavati Patā-cārā the unclad-goddess, Dhammadinnā, learned in the law, and Kundalakesa the curly-haired, also called Subhadda, the Pali of Su-bhadra, the mountain-goddess Durga, twin-sister of Krishna, were all born in their second birth as one of the seven sisters, the seven stars of the Great Bear, worshipped under this name by the Kaurs and Chamaras, in the palace of Kiki, the blue-jay king of Kashi Benares, and the birth took place in the age of Kassapo², or Kashyapa, whose parent-tree was the Banyan fig-tree, and whose thirteen wives were the thirteen months of the year.

This bird-mother, the blue-jay, appears in Homer as the bird whence Theano, called Kisseis, the daughter of Kisseus, king of Thrace, of the race of Kissa, the blue-jay, was descended. She was the priestess of the Trojan Athene, the goddess of the Palladium, or image of the protecting mother of the city made of the mother-tree³. Also Pausanias viii.

¹ Rhys David, *Buddhist Birth Stories*, The Nidānakathā, 235, 246, 247—250, pp. 42, 43, 51, 52.

² Bode, *Women Leaders of the Buddhist Reformation*, Journal Royal Asiatic Society, 1893, pp. 517—566, 763—799.

³ Hom. *Il.* vi. 296—299.

12, 4 speaks of a fountain near Mt. Ostracina in Arcadia sacred to the blue-jay-god Kissa. And this cult of the blue-jay continued with the worship of the Seven Stars of the Great Bear, which we find dominant both in Troy, Thrace and Greece among the fire-worshippers, who trace both in Greece and India their creed to the Bruges of Thrace, the Phrygians and Phlegyans of Asia Minor and Greece. Hence the Bhriḡu of India seem to have brought with them from Thrace to India the measurement of time by the Thracian thirteen-months year.

This year was apparently the official year of the cult of Ares, the god of the central post of the circle of months which was once, as is shown by the Egyptian goat-headed staff or sceptre of Osiris, the mother-tree reaching to the Pole Star goat. To this god, who became the warrior-god fighting with the club, dogs were offered by the Spartans and also by the Carians¹, whose symbol of divinity was the double axe of the Indian Parasu Rāma, a fighting weapon of the thirteen-months year, as symbolising its two lunar crescents united to form the full moon, and the dogs thus sacrificed were those offered to the dog-star Sirius ruling its central dog-days. This was the god to whom, as we have seen, human sacrifices were offered in India, and these were among the Semites and the Celtic worshippers of Crom Croich, those in which the victim was the eldest son.

Only men attended the Spartan festivals to Ares², which are by this rule assimilated to that of Sek Nag, the supreme wooden-snake god of the warrior Raj Gonds, and in this exclusion of women we see how the worship of the earlier mother-tree and its guardian snake was in the Phallic age transformed from the united population of both sexes to the males who had become the tribal rulers; and this supremacy of the males in the age of the thirteen-months year

¹ Frazer, *Pausanias*, iii. 14, 9, vol. i. p. 155, iii. p. 336.

² *Ibid.*, iii. 22, 2, vol. i. p. 170.

survives among the Santals, who only allow fathers of families to know the names of the thirteen months, and among the Raj Gonds, who only allow men to attend the festival of Sek Nag. But it is in the earlier form of snake-worship, when the snake was the guardian of the mother-tree and grove, that Ares is said by Euripides to be the father of Harmonia¹, the wife of Kadmos, who was, as we have seen, the mother-tree goddess veiled by the heavens with the summer verdure of her year, and whose symbol was the Agathodæmon ☒ denoting the sun-bird flying round the circle of the heavens.

It was this earlier form of Ares worship that we find in Tegea in Arcadia, where he is called the Entertainer of Women (γυναικοθόλος)², and there his festival was like that of the Thesmophoria one of women at which they only could partake of the sacrifices. From this it is clear that the Ares of Tegea was a god answering to the snake Eubouleus of the Thesmophoria triad of Demeter, Eubouleus, Persephone. The city of Tegea, where there was the common hearth of the Arcadians³, was traditionally the oldest city of the country founded by Aleus, the god of the salt sea (ἄλς), the grandson of Elatus the pine-tree (ἐλάτῃ), whose father was Arcas, the bear-man son of Kallisto the Great Bear goddess⁴, and he dedicated the city to Athene Alea, the mother-tree-goddess. She was adored at Tegea as the goddess Auge, the sun-light, the daughter of Aleus, who bore to Heracles a sun-god Telephus, who was, like Perseus and Karna, put to sea in a boat according to one story, and according to another was suckled by a doe, and who thus became the deer-sun-god descended from the Great Bear and born in the temple

¹ Euripides, *Bacchæ*, 1356.

² Frazer, *Pausanias*, viii. 48, 3, 4, vol. i. pp. 435, 436; Bérard, *Origine des Cultes Arcadiens*, p. 350.

³ Frazer, *Pausanias*, viii. 53, 9, vol. i. p. 442.

⁴ Ibid. viii. 4, 1—5, vol. i. pp. 376, 377, iv. p. 191.

of Ilithyia at Tegea¹, where his mother was worshipped as the goddess herself. Thus she was another form of Rhea, who we have seen was worshipped with Kronos as Ilithyia. She is called by Pausanias viii. 48, 7, "Auge on her knees," that is in the act of parturition, and hence Bérard derives the name Ilithyia, which is certainly not of Greek origin, from the Semitic Yoledet, she who has brought forth². And the correctness of this derivation is made probable by the fact that she was a goddess not of the age when the mother-tree was mother of the year-god, but of that succeeding it, in which the tree-mother had become the human mother, whose eldest son was sacrificed as the dying year-god. She is said by Pausanias to be a goddess of the Hyperborean northern races, and in Athens was represented by three draped wooden images, two of which came from Crete, and the third, the oldest, was brought from Delos by Erisichthion or Erectheus, the snake-father-god of the Thesmophoria; and these images are said to have represented Hera, Hera Ilithyia, her daughter by Zeus and Artemis, the Great Bear goddess³. But to judge by the descent of the Tegcan goddess they were the Great Bear goddess, her sea-born daughter, and the pine-tree the mother-tree of the northern races, and they are variant forms of the three Cypress-trees of Min, the Cretan mother-goddess, the star Virgo. These images are shown by the song of Olen to the three goddesses to belong traditionally to the age of the Pleiades, for he calls them the triple goddess, "the deft spinner," and says the goddess is older than Kronos, and therefore a goddess of the age before time was measured by the lunar sickle of Kronos⁴.

Hence the Ares of Tegea is almost unmistakably shown

¹ Frazer, *Pausanias*, viii. 48, 7, 8; Bérard, *Origine des Cultes Arcadiens*, p. 345.

² Bérard, *Origine des Cultes Arcadiens*, p. 192.

³ Frazer, *Pausanias*, i. 18, 5, vol. i. p. 25.

⁴ *Ibid.* viii. 21, 3, vol. i. p. 399.

to be the male form of the cult of the goddess of the mother-tree its guardian snake, who became, as uniting the characteristics of the parent-tree and snake as well as those of the storm-cloud-bird of that epoch, the warrior god first of the club, the divine sceptre, and afterwards of the sword, and he, as a male god of the age of Phallus-worship, was god of the thirteen-months year.

C. *The cycle-year of three years.*

It was in the age of the thirteen-months year of the northern invaders that India was divided into the five ancient provinces recognised in the geography of the compilers of the Mahābhārata. These are: (1) Anga (Maghada), and the north-east country which was, as we have seen, the kingdom of Karna; (2) Vanga, Bengal and Orissa; (3) Kalinga, the southern Dravidian country; (4) Pandra, the land ruled by the king called in the Mahābhārata Bhagadhatta, the son of the tree with edible fruit (*bhaga*), king of the Yavanas or growers of barley (*yava*), Puru-jit, conqueror of men, and Vāsu-deva. He was the brother of Kunti, mother of the Pāndavas, and the creating-god Vasu or Vāsuki, the summer-god, said to be lord of the South and West, and his country is thus the centre and south-west of India, the land of the God Vasu; (5) Shambhara, the country of the men of the spear or lance (*shamba*), the north-west of India. Their weapon was, as we have seen, that received by Karna from Indra in exchange for his impenetrable armour, and it was the distinguishing weapon of the invading Parthians, sons of Susi Nag, who succeeded the early archers, the men of the bow.

These provinces are personified in the Mahābhārata as the sons of Dirgha-tamas, the long (*dirgha*) darkness (*tamas*), the blind god of the gnomon-pillar, who was the son of Brihaspati, the Pole Star god. Their mother was Su-deshna,

the goddess of the land (*deśh*) of the bird (*Su*), the wife of Vali the revolving (*vri*) heavens¹.

This country was the land of the mixed race formed by the union of the northern sons of the blind gnomon pillar with the daughters of the cloud-bird of the South, and this union was effected, as we have seen, by the marriage of the northern men with the southern women, a rite said to have been introduced by Dirghatamas, thus producing a larger infusion of northern blood into India than was brought in by the earlier shepherd immigrants, sons of Shiva, the god of the bow. The first year of these new rulers was the thirteen-months year of Karna, the sun-god with the impenetrable armour, who traversed the sun-track of the year measured by the crescent moons beginning and ending each month and marked out by the revolutions of the Great Bear, his bed, a function which is distinctly allotted to the constellation in the Munda and Oraon names Parkam and Khatipowa, meaning the four-footed bedstead of the year-god who begins their year with the new moon of Māgh (January—February).

The belief in the Great Bear as the bed of the year-god, in which he moves in his annual circuit of the heavens, is a tenet of the northern religion of Woden, meaning the mover, the creator, who is also called in Norse Oski, the male form of a female goddess Osk, meaning the Wish, and he is in the old German theology described and invoked as Wunsche, the god who conceives what is good for men and who wills to do it, who is said in one poem to create *us* from the Holy Water of the Wish², or in other words from the germ of life brought to earth in the life-giving rain.

He is a one-eyed god who has left his other eye in Mimir's fountain, the northern conception of the Southern Ocean of life, into which the centre of the three roots of

¹ Mahābhārata Adī (*Sambhava*) Parva, civ. pp. 313—317; Sabha (*Rājāsuyarambha*) Parva, xiv. pp. 44—46.

² Stallybrass, Grimm's *Teutonic Mythology*, vol. 1. pp. 137—144.

the parent-ash-tree Yggdrasil descends¹, and he wears a broad hat like the Petasos of Hermes. He thus represents the Pole Star god, whose hat is the over-arching sky, and whose one eye is in the northern heaven and the other is in the sea of the South Pole²; and it is with his northern eye, the Pole Star, that he, seated on his throne in the national sky-tent, his Valhalla, looks out of his heavenly window. He thus in his two eyes reproduces the right or North-west summer eye of Rā, the Egyptian sun-god, and his left or South-west eye of early spring, when the sun is in the South³.

He is called Thridi the Third, as the Greek Zeus is called Tritos, and in this capacity he is the highest god as compared with Har and Infa-Hār, the High and equally High, the two gods forming the two poles of a horizontal line above which he, as the Pole Star apex, completes the heavenly triangle⁴. In this conception of the triangular threefold-god he is a northern reproduction of the triangle-god of Rig. x. 72, 3, 4, Uttānapad, the creatrix with outstretched legs, who stands with one foot on each of the Poles giving birth to her children, Āditi, the equal of the Norse goddess Osk, thinking the thought whence every created thing is born, and Daksha, the god of the showing hand, the five-days week which first measured the time-progress of God's creating and organising work. This god thus depicted as the conceiver, ordainer and arranger of all things, the head of the heavenly triangle, rides on the horse Sleepnir with eight legs, born from the horse of the architect of Woden's heavenly palace, that is to say he watches over all directions of space⁵.

He is the son of Bōr the wind-god⁶ and of Besla, daughter of Bollthorn, the evil thorn-giant, which was

¹ Mallett, *Northern Antiquities*, Prose Edda, 15, p. 411.

² Stallybrass, *Grimm's Teutonic Mythology*, vol. i. pp. 135, 136, 146.

³ Brugsch, *Religion und Mythologie der alten Ägypter*, pp. 251, 252.

⁴ Stallybrass, *Grimm's Teutonic Mythology*, vol. i. p. 162.

⁵ Mallett, *Northern Antiquities*, Prose Edda, 42, pp. 431—434.

⁶ Stallybrass, *Grimm's Teutonic Mythology*, vol. iv. p. 1333.

the parent-tree of the Akkadian Gilgames, who brought up its branch from the mother-ocean¹, and the Teutonic equivalent of the Celtic Ysphydaden, the Hawthorn giant who in the Mabinogion story of Kilhwch and Olwen was deposed from the rule of time by Kilhwch the son of Goleudyd, the day-goddess born in a pig-sty (*hwch*), helped by Arthur or Airem the ploughing-god. Ysphydaden died on the day of the installation of Kilhwch as king, and of his wedding to Ysphydaden's daughter Olwen, the flower-goddess under whose footsteps white clover grew, and who measured her year by weeks, the number of which was reckoned by the rings she left behind her at the end of each week when she washed her hands².

The children of Besla, the mother-tree or plant made pregnant by the wind-brought rain, were Woden the moving and active creator Vili, the Will, and Ve, the holy breath of life³, the latter two creating-gods remaining unseen as inspirers of the thinking and acting creator dwelling in the Pole Star. But though he as the Pole Star god remained steadfast on his central throne evolving the thoughts that create, maintain, order and regulate the progress of the world and its inhabitants, yet he is a wandering god who, while motionless himself, circles the heavens in his Great Bear bed called Woden's waggon driven by the star Arcturus; and this epithet of waggon dates from the age when wheeled vehicles were first made and which was preceded by the earlier name bed given to this star, which with the other revolving stars were thought to be driven round the heavens by the winds, and when the occupants of the Great Bear bed were thought to be carried by porters along the tracks which preceded roads. The conception of the Great Bear as the bed or waggon of the Creator survives in our Charles's Wain, the Karl waggon of the Lord, and in Greece also the Great Bear depicted in the shield of Achilles is

¹ Sayce, *Gifford Lectures for 1902*, The Religions of Ancient Egypt and Babylon, lect. viii. p. 431 ff.

² Guest, *Mabinogion*, Nutt's edition, Kilhwch and Olwen, pp. 118, 146, 147.

³ Stallybrass, Grimm's *Teutonic Mythology*, vol. i. p. 163.

called the waggon (*ἄμαξα*) which revolves in heaven and watches (the course of) Orion¹. In northern astronomical mythology this god of the waggon is said to be led by Mercury, that is by Hermes, the pillar-god whose winged feet and broad hat reproduce the image of Woden, on whose shoulders the ravens Huginn and Muginn, the two original storm-birds, sat². Hence we see that the first material conception of this god was evolved from the gnomon pillar of Hermes, indicating the march of time and the progress of the unvarying order of the Creator's work³.

The belief in the Great Bear bed of the Creator also appears most prominently in the history of the Trojan Dardanians, sons of Dardanus, father of Erectheus the snake-god, called by Homer the best-beloved of the sons of Zeus⁴, and described as dwelling on Idā, the mother-mountain overlooking the future site of Troy. He was thus as the god dwelling on the mother-mountain of the sons of the rivers the throne of the Idæan Zeus of Crete, another form of the Supreme God, and he is thus represented in the Bible, 1 Kings iv. 31, where Darda, the son of Mahol, translated by Gesenius as the Supreme God, is said to have been one of the wisest of men. It was the Dardanian Dards who worshipped the Akkadian antelope as their form of the deer-sun-god, and who brought to India the worship of Krishna, the black antelope-god. They still survive in India as the Dards of Dardistan, the wearers of the Dard hat worn by their ancestors, whose hatted images are found in the mound graves in the Toda country on the Nilgherries⁵. This hat, in the form of a pith helmet, is still given at their marriage by every bridegroom of the Behar Chiroos and the Hele Jats of north India to their brides⁶.

¹ Hom. *Il.* xviii. 487; *Od.* v. 273.

² Stallybrass, *Grimm's Teutonic Mythology*, vol. i. p. 147.

³ *Ibid.* pp. 128, 151.

⁴ Hom. *Il.* xx. 215—219, 804.

⁵ Hunter, *Gazetteer of India*, vol. x. p. 322.

⁶ Risley, *Tribes and Castes of Bengal*, Chiroos, vol. i. p. 201; Beames, *Elliott's Memoirs of the Races of the North-West Provinces*, vol. i. p. 131.

It is in the history of the three sons of Tros, the grandsons of Erectheus, that we find the bed of the year-god as a factor in the measurement of the Dardanian year. They are called by Pausanias, ii. 22, 3, Ilos the Phrygian, the founder of Ilium, the god of the wild fig-tree which marked his tomb¹, Assarracus and Ganymedes. The two first are identified by Lenormant with the Assyrian gods Ilu and Asurraku, the Semitic god Il or El, and the god of the bed (Ass., *Asurraku*, Ak., *Assurra*²), the supreme invisible god Assur not represented by images, who is in India Ashādha, the all-powerful god of June—July, called in Hindi Assar, and whose only symbol is the national Assyrian and Persian standard depicted on Plate II., which represents the Great Bear archer shooting the year-arrow³. We thus find in these two gods the year-god borne on the Great Bear bed, the bed of Bel in his temple at Borsippa, and the parent-god of the sons of the rivers, whose parent-tree had become the wild fig-tree which was in Indian Brahmanic ritual the forest Udumbara fig-tree (*Ficus glomerata*), also the fig-tree of the Garden of Eden of the Bible and the fig-tree of Mithra, p. 176. This was sacred to the Greek Messenians, who called it, according to Pausanias, Tragos⁴, the goat. That is to say it was to them the tree of the worshippers of the Assyrian Pole Star goat, the Phrygian goat-god Pan. As Hecsy chius tells us that the phalli of Dionysus were made from it, it is the tree of Phrygian phallic worshippers of the goat-god, as it became the tree of the phallic worshippers of India, as well as of the people of Italy, who still use the *fico*, the thumb inserted between the two fingers, as a phallic amulet against the evil eye. This fig-tree be-

¹ Hom. *Il.* xi. 166, 167.

² Lenormant, *Note in Gazette Archæologique*, 5 (1879), p. 239; Frazer, *Pausanias*, vol. iii. p. 203, Sayce, *Hibbert Lectures for 1887*, lect. iii. p. 183, note 3.

³ Jastrow, *Die Religion Babylonien und Assyrien*, vol. i. chap. xii. pp. 205, 206.

⁴ Fraser, *Pausanias*, iv. 20, 2, vol. i. p. 208.

came the parent-tree of Athens, on the sacred road to Eleusis, given by Demeter to Phytalus, the grower of plants¹, and it was also the parent-tree of Rome, the mother-tree of the gardening races who propagated it by its readily growing cuttings.

It was as the fig-sycamore, the sacred tree of Egypt succeeding the cypress-tree of Rā, called in the Book of the Dead the tree of Hathor, the goddess of the national heavens' house (*hat*), the mother of Horus, which is also said to be the tree of Nut, the goddess of heaven, over-arching the house. It grew on the banks of the lake of the under-world, Neter-t-utchat, the lake of the divine eye (*utchat*), the Southern Ocean in which the southern eye of the year-god was fixed, and it is between two fig-trees of turquoise that Rā comes forth from the gate of the Lord of the East².

It was in the heavens' palace surrounding this mother-tree, which pierced through its roof to the Pole Star house of Nut, that the bed of Rā or Ilu was placed, and it was this bed which was that of the year-god of the Volsungs, the woodlander ancestors of the sun-god Sigurd, placed in the national palace built round the trunk of the mother-tree in which its rafters were fixed³. This Great Bear bed was also the olive-wood bed of Odusseus, built by him round the trunk of the parent-olive-tree the goddess Athene⁴. It was the stand whence the year-god turned the world's tree inside it round, as the Egyptian dwarf-creating ape-gods Ptah the Opener and Khnum, who was, as we have seen, the star Canopus, are depicted as turning the Potter's wheel⁵; and this wheel was the Great Bear wheel of Ixion, that of the

¹ Frazer, *Pausanias*, i. 37, 2, vol. i. p. 56.

² Budge, *Book of the Dead*, Translation, chap. lii. 4, 5, lix. 1, xlvi.—xcvii. 7, cix. 4, 5, cxlix. 2, 9, pp. 104, 109, 156, 169, 265.

³ Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 110, 111.

⁴ Hom. *Od.* xxiii. 173—204.

⁵ Gardner Wilkinson, *Ancient Egyptians*, vol. iii. p. 148; O'Neill, *Night of the Gods*, The Seven Kabeiroi, vol. ii. pp. 812—818.

Seven Kabiri, the dwarf-gods of the Phœnicians, said by Herodotus iii. 37 to be sons of Ptah, whom he terms Hephæistos, and who is depicted in the Tat of Ptah as the Pole Star god standing on one leg.

This bed turned round by the Pole Star Potter was the forerunner of the Hindoo heavenly oil-press on which the Indian Chakra-varti, or wheel (*chakra*) turning kings, were supposed to sit. Their seat was the board surrounding the beam of the oil-press, made to revolve by the oxen attached to it and driven by the Pole Star king, the ploughman driving the Haptoiringa or Seven Great Bear Oxen of the Zends. This is the oil-press to which the alligator constellation Shimshu-mara is compared in the Vishnu Dharma. It contains fourteen stars all surrounding the Pole; of these two are the stars Gemini, its eastern hands, Aryaman Arcturus, its western foot, and Marichi and Kashyapa, two stars of the Great Bear, its tail¹.

In the triad of Ilos the first two gods represent the spring and the summer-bed of the conquering god of the year of the Great Bear bed, as will appear most clearly when we consider the evidence proving the third god Ganymedes to be the winter-god.

He, like so many ancient year-gods, was originally a goddess Ganymeda, whose images were crowned with ivy leaves, and who was worshipped at Phlius and Sicyon as Dea, a name of Demeter. Her festival at Phlius, called the Omphalos, or navel of the Peloponesus, was, according to Pausanias, that of the ivy cutters². She is also called Hebe in Hom. Il. iii. 2, and she there performs the office assigned to the male Ganymedes of filling the golden cups of the gods. She is also said in Od. xi. 603 to be the wife of Heracles, and hence she is the equivalent to Omphale the navel, to whom he was wedded as the woman-god Heracles Sandon on the 25th December, when he exchanged his lion or deer skin for the flesh-coloured trans-

¹ Sachau, Alberuni's *India*, vol. i. p. 241, 242.

² Frazer, *Pausanias*, ii. 13, 37, vol. i. pp. 90, 91, iii. p. 79; Strabo, viii. 382.

parent garment of Omphale, and was served by male unsexed priests wearing women's garments, and the women Kedesha marched to his sacrifices like men armed with swords, lances, and the crescent-shaped knife, with which the human and animal victims, the eldest offspring of each species, were slain¹. Thus Heracles and Omphale, Ganymedes and Ganymede represent the Hermaphrodite or double-sexed gods of the epochs which ascribed to the Creators the functions of begetting and conceiving by their own creating will.

In the story of Ganymedes, the male form of the goddess, as told by Homer, he was taken by Zeus from his father Tros in exchange for a pair of the sun-horses of heaven, and he thus became in heaven the male and female god whose correlative on earth were the male and female pair of sun-horses. This god thus transformed was the successor of the winter sun-goddess ruling the year, who was originally the Munda sun-hen, the Sanskrit *Āhalya*, the hen-wife of Gautama and Indra, who began her yearly journey in the South-west at the winter solstice. It was as the sun-hen that Hebe or Ganymede was worshipped as the wife of Heracles, the sun-cock, for hens were kept in her sanctuaries and cocks in those of Heracles, a stream of water dividing them, which the cocks crossed to reach the hens²; and thus in the history of the worship of the wedded Heracles and Ganymede we find two stages of belief, one in which the sun-god was looked on as the offspring of the sexual union of the begetting pair the father and mother, and the other in which* he was the child of these united as a double-sexed parent whose offspring were born at the end of the prescribed period of gestation, after they had been conceived by the creating will in the revolving bed of the Great Bear. It was the sun-god thus born from the parent-fig-tree round which the bed of the Great Bear revolved that became the sun-

¹ Mövers, *Die Phönizier*, vol. i. chap. xii. pp. 451, 454.

² Frazer, *Pausanias*, vol. iii. p. 79.

god of the cycle-year, whose birth is pictured in the bronze tablet of the Le Clerq collection, here reproduced from Signor Milani's *Studi e Materiali de Archeologia e Numismatica*, Vol. I. p. 172, and which, as it tells in its contents the history of the sun-worship of this epoch, must be described at length as a most remarkable specimen of ancient pictorial methods of recording history.



On the top of the tablet is the head of the parent ape with the protruding tongue of the Greek Gorgon, the sign of salutation still used by the Tibetans. This also appears in the Egyptian pictures of the ape-gods Ptah, Bes and Hai, and in a head of Vishnu wearing a triple tiara in Moor's Indian Pantheon, showing that this Tibetan custom was one that was once generally observed from India to Europe^{*}.

In the upper compartment is drawn (1) the fire altar, (2) the head of the parent Naga phallic snake standing erect, (3) the three-branched mother-tree, (4) the three-tree gnomon pillars, the unsexed female and male parents of the sun, (5) the eight-rayed star in a circle, the sun-god born from the parent-tree and pillar going round the eight directions of space, (6) the winged crescent moon, (7) the crescent sacrificial knife, and (8) the seven apples of life. These historic symbols embody the fundamental beliefs of the phallic

^{*} O'Neill, *Night of the Gods*, The Seven Kabeiroi, vol. II. pp. 813, 815—817; Hewitt, *History and Chronology of the Myth-Making Age*, chap. IV. sect. b, The Antelope race, the phallus-worshippers and house-builders.

creed, which maintained the divinity of the fire-altar symbolising the life-creating heat, of the parent snake which guarded the trees whence the sun was born to make his annual circuit round the sky led by the winged moon, and to end his career as the dead sun-god slain by the sacrificial knife, who is raised from the dead by the seven apples of life, the seven days of the week of the thirteen-months year of the mother-apple-tree, the Celtic apple of Emain and the Greek golden apples from the garden of the seven Hesperides, brought to earth by Heracles the sun-god, whose birth is depicted in this tablet. The tray containing these symbols is borne on the heads of seven ape or swine-headed gods, the seven stars of the Great Bear. Below them is the birth cave of the year-babe lying in his four-footed cradle with his head to the West. At his head and feet stand two gods wearing fish-skins. The western god stands between a sacred tripod and the cradle, and holds between his hands, close to the head of the infant god, a twig of the tree of life. The eastern god holds in his left hand a can of holy water, which he sprinkles on the divine child with his right. In the eastern compartment of this stage are three figures, two with animal heads holding each other by the hand, which are possibly some form of the twin gods of life first born as night and day, and which appear prominently in their various aspects in the theology of this year, the third a bearded man going towards the East. They apparently represent the three seasons of the year of the infant sun-babe moving to the East, led by the revolutions of the Great Bear, which, after the winter solstice, moves eastward to reach its station due east of the Pole Star at the vernal equinox.

Thus we learn from this speaking picture that one of the articles of the creed of the worshippers of the sun-god born at the winter solstice, when the Great Bear was south of the Pole Star, was that his cradle was south of the Great Bear bed carrying their holy symbols. This

distinctly reproduces the creed of the Micmac Indians, who say that the sun of the winter solstice is born as a babe in the constellation Corona Borealis, south of the Great Bear. This belief is repeated in the Greek story of Ariadne Corona Borealis, who bore to Dionysus Nukteli¹, who ruled the year beginning at the winter solstice, two sons, Oinopion, the wine drinker, and Staphylus, the bunch of grapes, and the year of two solstitial seasons symbolised in these two children was that of the Vine, called by the Akkadians Gis-din, the Tree of life. Also this constellation mother and nurse of the year-sun-god showed Theseus the way to reach the Minotaur year-bull, which he was to slay, like Mithra, through the labyrinth of stars in which he had hidden himself, or in other words to trace his track through the zodiacal stars; and this god, who was thus found by the teachings of Ariadne, was the god to whom seven maidens and seven youths, the pairs of thirteen-months year with its seven-day weeks, were offered every ninth year². It was after the death of the Minotaur that the zodiacal course of the sun first marked by the framers of the cycle-year was traced by the year reckoners.

This year of the sun-god born in the constellation Corona Borealis also appears in the story of Math, the son of Mathonury in the Welsh Mabinogion, where it is called Arianrhod, the Seven Wheel, who bore two twin sons. One was Dylon, the son of the wave and counterpart of Oinopion, disappeared into the sea as a fish-god, and the second was the sun-god Lug, a god, as we have seen, of the thirteen-months year, who was brought up by his uncle and father Gwydion, a star in the Milky Way called Caer Gwydion, or Gwydion's Castle³. In Hindu mythological astronomy, this birth-star of the sun-god is Arundhati, wife of Vashishtha, a star in the Great Bear, the god of the month-creating (*vasu*) fire, the

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. c, The New Year's Day of the eleven-months year, p. 316.

² *Encyclopædia Britannica*, Minos, ninth edition, vol. xvi. p. 478.

³ Rhys, *Celtic Folklore*, chap. xii. vol. ii. p. 465.

perpetual fire on the altar, and all Hindu brides and bridegrooms must on their wedding-night invoke the Pole Star, the seven stars of the Great Bear, and Arundhati, and ask them to send them children¹. In these instructions Arundhati is stated to be a visible star outside the seven stars of the Great Bear, but in Varāha-mi-hira's *Samhita* it is mentioned as near the Great Bear Star Vashishtha, a description which would be applicable to the star Corona Borealis². At any rate, whether Arundhati, called by Varāha-mi-hira a chaste woman, the virgin mother-star, is one in the Great Bear or outside it as the Corona Borealis, the conclusion of the Hindus as well as the Micmac Indians, the Greeks and the Celts, that the sun-god's mother-cradle was a star, holds good.

In the lowest compartment of this pictorial life of the sun-god born in the cradle-star, he is shown as the ape-faced god who has emerged from his birth imprisonment to seize and strangle, like the young Heracles, the two snake-gods of the earlier two-season reckonings, holding one in each hand. He kneels with one knee on the back of the sun-horse standing in the crescent horse-headed moon-boat which is to bear him round the sky, and at his back and front he is fawned on by his two star-dogs Sirius and Procyon guarding the Milky Way, up which he has to make his ascent from the South to the North in the year measured by the lunar crescent. The heavenly crescent-shaped ship of the sun-horse sails over the southern mother-sun, in which the fishes are swimming, and behind on the left is the winged ape driving the year-boat forward. In front of it to the right are the two mother-trees, which in the Egyptian year of Rā are the two mother fig-trees through which he passes after rising in the East.

This sun-god who was to rule the year as the god thread-

¹ Oldenberg, *Ashvālāyana Grihya Sūtra*, i. 7, 22, Sacred Books of the East, vol. xxx. p. 270. To these stars the Pleiades are added in the *Grihya Sūtra* of Hiranyakesin, i. and 22, 14, Sacred Books of the East, vol. xxx. p. 194 ff.

² Sachau, Alberuni's *Indiā*, chap. xlv. p. 390.

ing his way through the stars in the moon-boat was the god of the cycle-year, who had left the Great Bear bed of the stationary-god of the thirteen-months year, and who rode or, as we shall see in discussing the history of the Hindu Ashvins or heavenly horse-men, drove the sun-ass. And he in the moon-boat, riding on or drawn by the sun-ass, passed through the yearly and monthly stations of the sun and moon circuit, the twenty-seven Nakshatra or Nāg-kshethra, stars of the field (*kshethra*) of the Nāgs in the Hindu Calendar, the twenty-eight lunar mansions of the Arabs, Sabæans and Zend fire-worshippers. And this track marked by the star guide-posts of the Kushika Nāgas, who worshipped the Great Bear as the plough (*nagur*) of heaven, was that indicated by the retrograde motions of the Great Bear.

This year as a sidereal year was reckoned, as we are told in the Vishnu Dharma, by the twenty-seven days of the sidereal month¹, and this reckoning still survives in India in the year of twelve twenty-seven months called the Nakshatra Masa². The 324 days of this year are Tithis, or lunar days, as usually reckoned in Hindu chronometry, and these lunar days of 26.71 hours each are equivalent to the 365 solar days of twenty-four hours each of our present year measurement.

But when this early cycle-year was established as that of the Kushika Nāgas no calculation of Tithis or lunar days had yet been made, and the days by which they measured their year were those of the early Dravidians, who divided the day into sixty Ghatīs, or hours of twenty-four minutes each, the year measurements of the Buddhist archangel Ghatikara,

¹ Sachau, Alberuni's *India*, chap. xxxvi. p. 354.

² This year is described in a report by Babu Kishun Sahai, Inspector of Schools in Champaran, sent me by Mr. Gait, I.C.S., Superintendent of Ethnography in Bengal, who kindly made for me some enquiries as to the popular year reckonings still surviving. He says it consists of twelve months of 27 days each, or 324 days in all, during which the sun goes through all the Nakshatras, and if these days are reckoned as Tithis or lunar days, the year thus measured will be that stated in the text.

who gave the Buddha sun-god his first earthenware begging and measuring-bowl¹. This became in Babylonia one day of the year of the Ten kings of Babylonia, beginning, as I have shown, when the sun was in Aquarius in October—November, and entered Taurus at the winter solstice or about 10,700 B.C., and this as an originally Dravidian time measurement must have dated before that period².

The ruling section of the Kushika confederacy before that of the lance bearing Shambara was that which measured the year by thirteen twenty-eight-day months made up of the ten lunar months of gestation of the year-cow and the three months' infancy of its calf, and their successors in framing a year for the new confederacy found that these ten months of 280 days could not be made to fit in with the nine months of gestation of the 360-days year of Orion and Sirius measured by five and six-day weeks, in both of which the gestation months of 30 days each were only 270 days. Hence to make these 270 days form ten months of gestation, as in the thirteen-months year, they made their months to consist of 27 days divided into three nine-day weeks, and to make the year measured by these gestation months to agree with that of 360 days of the sun circle, and also with the seasons of the solstices and equinoxes marked by the revolutions of the Great Bear, they began it with the winter solstice and closed the first series of ten gestation months at the autumnal equinox, at the end of nine months of the 360-days year. The new series then begun closed with the summer solstice, and the sun-god then begotten was born at the vernal equinox, when his offspring, completing the forty months of gestation by his birth at the winter solstice, was begotten. Thus these forty months of 27 days and three nine-day weeks each completed a cycle of 1,080 days, the same

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. c, The year of the birth of the Buddha and Parikshit as sun gods, pp. 469, 471.

² *Ibid.*, chap. vii. sect. c, The story of Tobit and Jack the Giant-killer, builder of the altar of eight and nine-day weeks, pp. 415, 416.

number as in the three years of 360 days. This forty-months year was, as we are told in Rig. ii. 12, 11, that of the Shambara, or men of the lances, for Indra is said to have slain them in the fortieth (month of) autumn.

This beginning of the cycle-year at the winter solstice was that assigned to the year of Rāma, son of Ragha or Rai, the god Rā, who is also called Dasharatha, or he of the ten chariots or gestation months; and that he was the god of the forty gestation months is proved by Rig. i. 126, where Kakshivan, who, as we shall see in Chapter V., ruled the eleven-months year, is said to have in his possession the forty flame-coloured horses or months of Dasharatha. This year inaugurating the reign of Rāma, to whom his father relinquished his kingdom, began, as we are told in the Mahābhārata, when the sun was in Pūshya Cancer¹, thus beginning the epoch with the year when Pūshan married the sun's daughter at the winter solstice.

The Nakshatra year in India still begins with the month Pūsh at the winter solstice, and this perpetuates the memory of its first adoption when the sun was in Cancer at that date; and the memory of this year, beginning when the sun was in Cancer, was also preserved in the Egyptian reckoning of the year of Khnum, the architect god, the Agathodæmon-snake-god who built the heavens' palace of Annu, who was one of the three Decani, or year inspectors, in Cancer². This was the year of Amen-Ra, the hidden Ra who was the Ennead who gave birth to the other two Enneads³, the three making up the twenty-seven days of the month of this cycle-year, of which the first week or ennead is that of the nine Egyptian creating-gods Shu and Tefnut, the pillar or fire-drill god, and the

¹ Mahābhārata Vana (*Draupadi-harana*) Parva, cccxxvi. p. 112.

² King, *The Gnostics*, p. 107, where this statement is quoted from Hephæstion, an Alexandrian grammarian; Budge, *Book of the Dead*, Translation, chap. lvii. 6, p. 107.

³ Budge, *Egyptian Religion*, chap. iii. The Gods of the Egyptians, p. 105.

effluence of fire thence engendered Seb and Nut the star-god and the heavens' goddess. Their children, Osiris, Set, Isis and Nephthys, the gods of the North and South revolving sun, and the ninth, Horus, son, as we have seen, p. 190, of Isis and Osiris, when the latter god was cut into fourteen pieces as the god of the thirteen-months year.

But though the original cycle-year apparently began when the sun was in Cancer at the winter solstice, yet the year universally adopted throughout South-western Asia and the official Kushika year of India began at the autumnal equinox, and its New Year's day was preceded by the annual feast to the dead held in the last fortnight of Bhadra-pada (August—September), which was transferred to this date from that preceding the beginning of the Pleiades year in October—November. This year, beginning with the autumnal equinox, was that of the Syrian worshippers of the fig-tree of Mithra, when Adonis the sun-god slain in September by the wind of the boar, described on p. 194, was brought to life again on the 1st Tisri (September—October)¹ at the annual New Year's festival at Antioch. The newly risen god was found by the women who mourned the death of the year-god in the fennel, lettuce, wheat and barley then sprouting into life from the seed they had sown in the gardens of Adonis (*Ἀδώνιδος κῆποι*), the square boxes or jars which they had hidden in the earth after sowing the seed in them². These boxes were the Syrian form of the Indian Drona or hollow tree-trunk in which the Soma or holy tree and barley sap is distilled and called the god Prajāpati (Orion)³, and which in its personified form was Drona, the tutor and leader of the Kaurāvyas in the Mahābhārata, and who was king of Ahikshetra, the land of the snakes (*Ahi*), the northern country of India, the home of the Panchālas, or

¹ Mövers, *Die Phönizier*, vol. i. chap. vii. p. 211.

² *Ibid.* pp. 200, 224.

³ Eggeling, *Shat. Brāh.*, iv. 5. 5, 10, iv. 5, 6, 4, Sacred Books of the East, vol. xxvi. pp. 408, 410.

men of the five (*panch*) days week, who afterwards became the Srinjaya, or men of the sickle (*srinī*) or sacrificial knife of Marduk, the corn-growing immigrants from the North¹.

The same transfer of the New Year's feast of this year from the constellation Cancer at the winter solstice to the autumnal equinox, when the sun was in Aries, is proved, as I have shown on pp. 6 and 232, to have taken place in Persia. There the god ruling the winter season in the three-years cycle-year of Feridun, the Thraētaona of the Zendavesta, was his youngest son Iraj, born in the constellation Cancer, who was slain by his two brethren ruling the other two years of the cycle, but his grandson Minutchir, he of the heavenly countenance (*tchir*), also called Manuscithra, the measurer of clear light (*cithra*), who was, like his father, a sun-god and Feridun's successor, who was begotten at the winter solstice, began his life and reign at the autumnal equinox, when he established his right to rule by beating Frangrasyan, the king of the phallus (*viru*) worshippers, by shooting the year-arrow of the Great Bear regulating constellation further than that of Frangrasyan.

This year, beginning at the autumnal equinox, is that still observed among the Jews, who open it with blasts from rams' horns in reminiscence of the sun which began this first year of equinoctial reckoning in the constellation Aries, and on the 15th day of Tisri² they keep for seven days the week of the thirteen-months year, the Feast of Tabernacles or Booths, which, as I have shown on p. 131, originally opened the Pleiades year in Arabia.

That this Nakshatra cycle-year, when made the official year of South-western Asia, began when the sun was in Aries, is proved by the stars α and β Arictis being the first stars in the lists of Hindu, Arab and Zend Nakshatra or lunar-station stars; and that this year beginning in Aries

¹ Mahābhārata Ādi (*Sambhava*) Parva, lxxxi.—cxli. pp. 352—415.

² Lev. xxiii. 34—36.

competed with another beginning in Taurus is shown by the Sabæan and Khorasmian lists, which contain the same stars as the others, but place the Pleiades and their queen Aldebarān in Taurus as the first two stars, these being third and fourth in the other lists, and the year thus begun probably refers to the year of Mithra, who slew the year-bull or Taurus.

As the year beginning when the sun was in Aries at the autumnal equinox was that opening with the birth of the sun-god begotten when the sun was in Cancer at the winter solstice, it is clear that this year was one of the series of cycle-years begun when the winter sun was in Cancer; and this conclusion is confirmed by the Vedic reference to the twenty-seventh Nakshatra Revati, the star ζ Piscium. This in the list of Nakshatras closes the year preceding that which began with the sun in Ashvini α and β Arietis, and it is the star of the mother-fish, the Akkadian fish-goddess Nana, the Phœnician Tirhatha, who at the close of the month August—September or the autumnal equinox, gives birth to the twin year-gods called the Ashvini, whose history I will discuss presently. This conclusion is conclusively proved by the Vedic hymn x. 19 addressed to Revati. In stanzas 1 and 2 she is called on to be still, and not carry any further the cows of light, but to allow them to return; and in stanzas 6 and 8 she is called the Nivartana, or star which makes the cows return, that is, which makes them when they have ended their annual circuit begin again their appointed round in the path of the Nakshatra; and it was the leader of the year entering on the returning path who in the design on the Palmyrene altars at Rome emerges from the mother-tree as Hermes Kriophoros, the pillar-god bearing the ram (*krios*), and it was the same god leading the year-months beginning when the sun was in Taurus, who was worshipped as Hermes Moschophoros, the calf-bearer¹.

¹ Frazer, *Pausanias*, vol. v. pp. 87—90.

The proof thus given of the belief held by these Kushika sacrificers of their eldest sons on the birth of their sun-god born in Aries from the fish-mother constellation Revati Pisces, is corroborated by the extant creeds of the Polynesian nations who have borrowed from India the village boys' hall and guest-house where all public business is transacted, the village system of the education of both sexes, and other primitive customs mentioned on previous pages. For Stevenson, who lived many years among them and knew the people intimately, says that the fish is everywhere accepted as the sign for the sacrifice of the human victim representing the dying sun-god of the year. And in the Gilbert Islands the birth of the king's son and heir is celebrated on a five-days festival as that of the fish-sun. Also the annual festival of the death and birth of the fish-sun is like the New Year's festival of the Pleiades year, the national Harvest-home¹.

That this first equinoctial year of South-western Asia began when the sun was in Aries at the autumnal equinox, and consequently dated from about 14,700 to 12,500 B.C., is further proved by Babylonian and Akkadian astronomy. In Tablet V. of the Seven Tablets of Creation, 19—21 Marduk, the sun-god, in framing his year ruled by the Bow-star, the Great Bear, is said to have adjusted it so that the paths of the sun and moon should be noted, or in other words, that the year indicated by the moon which measured its months and by the sun should be measured by their respective positions in the Nakshatra stars, and in this task the first beacon post of the moon and sun to be noted was that whence the yearly journey began like that of the Semitic year at the autumnal equinox. This starting-point was the handle of the crescent-shaped weapon with which he slew Tiamut, the tree-mother of living things (*tia*), who measured time by the methods I have indicated without noting the successive positions in the stars of the moon

¹ Stevenson, *In the South Seas*, pp. 260—262.

and sun at their risings and settings. Hence he called the first constellation on the year-path by the name of this lunar weapon, giving to Aries the Akkadian name of Gam, meaning the curved constellation which is said in the Akkadian Tablet of the Thirty Stars to be "the weapon of the hand of Marduk"¹, but in this New Year measurement he still retained the Great Bear, the Star of the Bow, as a guiding star to mark the solstices and equinoxes.

This victory of Marduk was in Greece attributed to Kronos, who is said by Hesiod, Theog. 179, to have emasculated Ouranos with the curved lunar weapon of Marduk, called in Greek the Harpe, which, as I shall show, was the sacrificial knife with which the eldest son born at the beginning of the year was slain in all Semitic countries; and for this victim the users of this year substituted the ram as its first-born sun-god, a substitution perhaps referred to in Abraham's sacrificing by God's command the ram caught in the thicket for his son Isaac, meaning Laughter, the god of the laughing grain², whose mother was the old Sara, the withered husk which, as we have seen on p. 117, was the primitive corn-mother.

D. *The Twin gods of the Cycle-year.*

It was the sons of the spear, the Indian Shambara, the Parthian warriors, who introduced this year beginning with the birth of the eldest son and founded throughout, as we have seen, on the four recurring series of tefi gestation months, which began in its later form when the sun was in Aries at the autumnal equinox. But to understand clearly the fundamental beliefs which made this year the official year of the Nāga Kushika rulers of India, we must find

¹ R. Brown, jun., F.S.A., *Primitive Constellations*, Tablet of the Thirty Stars, Asterism III. pp. 70—72.

² Gen. xxii. 13, Hewitt, *Ruling Races of Prehistoric Times*, vol. i. Preface, p. xxiv.

a guiding clue to their theology in the interpretation of the twin gods called in India Ashvini, the horsemen, and by the fire-worshippers Yima, the twins, who held the lunar sacrificial knife indicated as the year-weapon by the Akkadian name of the first year-constellation.

In the list of the Arabian Nak-shatra α and β Arietis the first sign is called Al Sharatan¹, meaning the two signs, and as the year was founded on the successive periods of months of gestation these signs must have been those of male and female generators. Hence two leading year-gods who began their year in Aries became in the full development of the theology of the framers of the year the Hindu parent-gods Mithuna, the male and female couple who in the Indian Zodiac are the twin stars Gemini, and who in the history of year measurement became, as we have seen, the paired male and female gods of the thirteen-year months. The origin of the conception of these paired generating months is to be found in the theology of the Kabiri, who regulated their year by the Great Bear as the constellation of the Seven Kabiri, and traced the origin of creating time, as we are told by Pherecydes, to three Kabiri worshipped in Lemnos, Imbros and the twins of the Troad as the children of Hephaistos and Kabeira, a star-mother who became the star Capella, the little goat in the constellation Auriga, worshipped by the Akkadians as Dilbat, the star of God (*dil*), and by the Arabs as Kabar². But in this age which preceded the deification of Auriga, which, as we shall see in Chapter V., was the guiding star of the eleven-months year, she, as the consort of Hephaistos, who as the smith of heaven was as a star-god, whose apron was the Great Bear, probably Aphrodite Ourania, the Pole Star goddess³. These three children, who were originally the

¹ Sachau, Alberuni's *Chronology of Ancient Nations*, chap. xxi. On the Lunar Stations, p. 343.

² Bérard, *Origine des Cultes Arcadiens*, p. 183, note 2.

³ O'Neill, *Night of the Gods*, The Three Kabeiroi, p. 828.

sons of Orion's year, who were originally snake-goddesses allied to the tongue-protruding Gorgons, and were, like Demeter and Persephone, the recipients of only first-fruit sacrifices, but as goddesses of the age of the cycle-year of animal sacrifices black sheep were offered to them, and nephelia, honey and water, which we shall see was the drink of the Ashvins¹. The story of the birth of the two Kabirian Ashvins Day and Night is a product of the most primitive form of time theology, in which the creating mother is the cloud-bird bringing up in the ordained sequences of day and night the monsoon winds bearing the earth's allotted yearly portion of life-creating rains, and in this creed the days and nights and the two seasons of the monsoon year are the measurers of annual time. But when village and provincial life had passed out of this initial stage of conception and had localised each province and its united villages as a national enclosure with its sky veil descending to its horizon, we find that the days and nights and the cloud-bird, which were the universal parents of the primitive age, were succeeded by the mother-tree made pregnant by the rain of the cloud-bird, the year-star mothers, the Pleiades and Pole Star, the parent-snake and ape who became the guardian gods of the village and province with its mother-grove and central mother-tree. The mother-tree, her daughter and the parent-snake were represented by the Greek Triad of Demeter, Eubouleus, and Persephone or Kore, the winter seed-goddess and the Queen of the May-tree. To this belief was added that of the sun-god ruling first, the two solstitial seasons, and afterwards, as the reindeer-sun-god, the three seasons of Orion's year. In the provincial heavens' tent of this last age the parent gods became Dardanus or Kadmus, the deer or antelope-sun-god, Harmonia the Agathodæmon or flying-snake-mother surrounding the track of the sun in her symbol ☒, and their son Iasion, the healer

¹ Smith, *Classical Dictionary*, Erinyes; Harrison, *Prolegomena to the Study of Greek Religion*, pp. 232—253.

(iás), the sun-physician, who was to the Arcadians as Bhishma the sun-god was in India, a sexless god¹.

In the theology of the age when the year was measured by the revolutions of the Great Bear as the bed or waggon of the sun-god, this heavens' tent was the circular Garden of God with the year-bed of the Great Bear in the centre round the mother-tree, made to revolve by the parent-ape its driver. And when the worship of the household-fire became the national cult of the united Iberian village races born in Asia Minor, the three creating dwellers in the national enclosure were the fire-drill, the Hindu Purūravas, the female socket Urvashi, the two generating mother-trees and their son Āyu, the fire-spark, and these became in Greece, Lukos the fire-spark, Kelmis the driver or fire-drill, Damnameneus or Mulas, the socket or nether mill-stone whence the Lycian Apollo was born. This creating fire-god, the one-legged Pole Star god of the Stone Age, became in that which regarded the making of pottery and of weapons as divine arts, the creating ape-potter, who in the Bronze Age became the smith, the Phœnician Kapi², whose name is still used in Malta to denote a devil, the Persian Kabi, whose apron is the Great Bear, the Celtic Govannon or Gavida, the smith in whose smithy the sun-god Lug was brought up. He was the Greek Hephaistos, called "He who is lame on both legs," the Pole Star god with one leg, who in his smithy, the underground cave of Cybele, which was added as an underground storey to the heaven-arched national enclosure, made the shield of Achilles depicting the land and people on whom this sun-god shone.

From this form of the national year measured by the revolutions of the Great Bear bed made to revolve by its ape driver, who was the Great Potter, we pass to another form characteristic of the cycle-year and that of thirteen

¹ Frazer, *Pausanias*, viii. 28, 1, where he is said to be sexless.

² O'Neill, *Night of the Gods*, The Kabenoï generally, vol. ii. p. 826; Munter, *Relig. der Carthag*, second edition, p. 87.

months, in which the creating gods were gods of generation, who were at first the totem fathers and mothers of the tribes who traced their descent to beasts, and thought that the father-beast-god was he who had infused his blood into the tribal mother with the generating seed.

But the god of this new era of the cycle-age, in which time was confessedly measured by the months of gestation, was not, like the former animal fathers and mothers, a sexed god, but one who in his person was double-sexed, containing in himself the male and female generating powers which gave birth to life in the ordained number of months of gestation. This was the god whose symbol was the Linga, the sacrificial stake or altar fixed in the Yoni, the receptrix of the heavenly seed. This was the sacrificial pit of India and of Greek Kabirian worship found at Tiryns, Athens, Samothrace¹, and elsewhere. In this in India the Linga stake was fixed so that the generating blood of the parent victims flowed into it at the national sacrifices. And when the king's eldest son was as in Semitic countries the sacrificial victim he generated by his blood fresh children for his country, as we are told in the story of the childless king Somaka, who, when he was blessed with one son Jantu, sacrificed him, and thus not only procured his resurrection in a second conception by his mother, but also sons born from each of his remaining ninety-nine wives².

In this phase of belief the creating father became the Divine Potter who turned out on his heavenly wheel numerous fresh human living images, testifying to his productive skill. And he was also, from another point of view, the god who produced great ruling nations from the Anguinum Ovum of the hundred snake-gods of the Druids³, the Zend Satavaesa, or hundred creators, the constellation Argo, the Greek hundred (*ἑκατον*), mother-goddess Hekate,

¹ Schuchhardt, Schliemann's *Excavations*, Tiryns, pp. 107, 108.

² Mahābhārata Vana (*Tirtha Yatra*) Parva, cxxvii., cxxviii. pp. 386—389.

³ Macdonald, *Druidism*, *Encycl. Brit.* ninth edition, vol. vii. p. 477.

to whom dogs, honey and black female lambs, victims of this age were offered, and who in India was the creator of the hundred Kaurāvyas born from the Nāga egg laid by Gandhārī¹, the mother-goddess of Gandhārā, the wet (*dhārā*) land (*gan*) of Seistan, the birth-country of the Kushika. The egg containing these hundred sons remained for two years in Gandhārī's womb, and was then put into a jar of clarified butter, making its offspring children of the cow-mother of the ten-months year of gestation, and kept there for two years, till the hundred sons and a daughter Dushālā were born from it; and these four years were the gestation years of the cycle-year giving birth to the children who were to become, as I shall show in Chapter V., the year-gods of the next year of eleven months.

The Egyptian turners of the world's potter's wheel were the gods Ptah and Kknum, and in Greek mythology the potter-god was Akmon, the anvil, the stand on which the potter's wheel was fixed. He was the father of Peleus, the year-god made of potter's clay, whose son Achilles, the sun-god, was ruler of the Myrmidons born from the teeming ant's egg.

In India the potter-god is the creating father of the Jāts, among whom all brides and bridegrooms worship the family potter and his wheel before their marriage², and they are, as we have seen, the Chirus sons of the sun-hawk of Asia Minor, at whose marriages, as well as at those of the Jāts, the Dard hat is presented by the bridegroom to his bride.

It was these northern races who brought to India and spread over the world the custom of drinking mead made from honey, a drink which in the North succeeded the milk drink of the earliest northern cattle-herding races, the Greek

¹ Mahābhārata Ādi (*Sambhava*) Parva, lx., cxv. pp. 328, 329, 337—339.

² Lushington, *Marriage Rites and Usages of the Jāts of Bharatpur*, Journal of the Asiatic Society of Bengal, 1833, pp. 280, 281.

centaurs¹, the Massagetæ or Greater Getæ, who are said by Herod. i. 216 to drink nothing but milk, and who were the parents of the Indian Gautama and Todas. They succeeded the earlier Munda races, the Kikatas, said in Rig. iii. 53, 14 not to drink milk, a custom they still maintain, drinking only rice or millet beer and water.

The mead drink of these sons of the creating potter was that of the dwarfs of the Edda, who made mead for the gods from the milk of the goat Heidrun, who feeds on the leaves of the mead-tree Laerath², and in India it was the drink of the Ashvins, the twin-gods of the age who are described as drinking madhu or honey-drink and loving-honey³. In the Mahābhārata mead is the drink of Krishna, called Madhava, or the honey-god, and of all the actors in this national drama, and almost its last closing scene is that describing the drinking orgy in which the Vrishnis, Andhakas and Bhojas, forming Krishna's Yādava army, slew one another. These mead-drinkers were the parents of the castes who marry their brides and bridegrooms to the Mahua tree, from whose honey-sweet flowers the national Madhu was made instead of from the less easily procured honey.

For the history of the introduction of the creed affirming the sanctity of honey and describing it as the food and drink of the gods, we must look to the beliefs of the Mordvinian Ugro Finns now dwelling on the upper streams of the Volga north of Astrakhan, who worship as their chief god Chkai, the creating potter who made men from potter's clay, and was the king and queen bee of the world's creating hive. He as the bi-sexual parent of the bee-born human race was the Finn equivalent of the Greek Essene, meaning according to Suidas a king-bee⁴. He in the Finn creed and

¹ Pind. Frag. 147; Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay vi. p. 551.

² Mallet, *Northern Antiquities*, Prose Edda, 38, 39, pp. 429—431.

³ Rig. viii. 22, 17, v. 73, 8, v. 74, 9.

⁴ Frazer, *Pausanias*, vol. iv. p. 223.

in the belief of his votaries in Greece, who, as we shall see, called priestesses bees (*Melissai*), and the male priests of Artemis at Ephesus Essenes, or king-bees, laid the eggs in the mother-birth-cell whence all bees were born.

Chkai is the father of six national deities, three female and three male, the six creating-gods of the Kabiri. The goddesses, the original god-mothers, are (1) Nechkendi Tevter, the spring goddess of the bees and mother of Ponquine Paz, the lightning-god; (2) the second goddess, the queen of summer, bore to her brother and male counterpart Nouziaron Paz, Martyr Paz, the germ of fertility whose home is guarded by dogs, the dog-stars Sirius and Procyon; (3) the third goddess, the winter mother Venai Patiai, was goddess of fruits and mother of Varma Paz, god of the winds.

The male equivalents and partners of these three mother-goddesses are (1) Inechki Paz, also called Chi Paz, god of fire (*chi*), the fire-drill of the human beehive of four storeys, of which he, as the father of all in it, rules the highest as the Pole Star god; (2) Venechke Velen Paz, the spring god of the world's house; (3) Nouziaron Paz, the summer god of night and sleep, is also the moon-god Odh-kouazais, who receives the souls of the dead. He and his twin-sister, Martyr Paz's mother, represent the Fravashis or bi-sexual Zend parents invoked at the summer national feast to the dead, when their year begins; (4) the fourth winter god is Ouetze Paz, god of flocks and herds¹.

The descendants of these bee-worshippers infused their faith into the creeds elaborated under their influence in all the countries where they amalgamated with the previous inhabitants, and it was they who were one of the first who made chastity a chief virtue in their moral code, a lesson learnt, as we have seen, in the days of the worship of the Great Bear Stars as the seven pigs, when the vestal virgins were made guardians of the national fire. In order to secure

¹ Max Muller, *Contributions to the Science of Mythology*, vol. i. pp. 235 ff., 252.

it they emasculated their priests, as their sexless year-god Kronos, the father of Zeus, who was nursed by the nymphs Melissai, the bees, emasculated Ouranos with the lunar sacrificial knife. Hence arose the custom of calling the priests of Artemis at Ephesus Essenes or king-bees, and the priestesses of Apollo at Delphi, of Demeter and Persephone, Melissai or bees, a name also given to the priestesses of the Roman Mater Matuta¹. The age of the rule of these bee-born priests is that called in Hebrew history the rule of Deborah, the bee, and Baruk, the lightning-god², and she who was the nurse of Rebekah, wife of Isaac, god of the laughing grain, was buried under the mother-oak-tree Allon bacuth, the oak of weeping, at Bethel, called Luz when Jacob made the almond-tree (*luz*) the national tree. It was under this rule of the well-drilled bees that sacerdotal ritual was first officially regulated by guilds of priests such as the Kuretes and Daktuloι of Crete, and the Sali priest of Mars at Rome, and in India by that of the Angiras, the offerers of burnt-offerings called in the Rigveda the Navagva or nine Angiras, who are said in Rig. x. 61, 10, 11 to guard the seed whence the son of Prajāpati (Orion) and Rohinī (Aldebarān) was to be born, as the god called in Rig. x. 61, 18 Nabhi-nedishtha, the nearest to the navel, the altar fire on the first earth altar in the form of a woman made, as we shall see, by the barley-eating Nāga Kushikas of this age. The nine Angiras ruling the nine-day weeks of this cycle-year were the guardians of the cows of light, whom Saramā, the bitch of the gods, was sent to find³, and they are said in Rig. v. 45, 7, 8, to have sung for the ten months of gestation of this god when Saramā found the cows they guarded; and that they alone could find the cows of light in the wilds of time is proved in Rig.

¹ Frazer, *Pausanias*, viii. 13, 1, vol. i. p. 390, iv. p. 223; King, *The Gnostics and their Remains*, pp. 1, 21 ff.

² Genesis xxx. v. 8; Judges iv. 5.

³ Rig. x. 108, 8, 10.

iii, 39, 4, where Indra is said to have taken the Navagvas to show him where the cows were to be found.

It was the bee-born races who looked on the sun-god born at the end of ten months of gestation as conceived by the bi-sexual king-bee who first worked out the reckonings of this forty-months cycle-year, of which the four component periods of ten gestation months had been originally reckoned by the cattle-herding races; and it was the worshippers of the honey-eating gods who believed in the supernatural wisdom of the bees, who, according to Virgil, *Georg.* iv. 220, brought to earth a portion of the divine mind and draughts of the creating-ether of heaven. Hence, they made the four successive sun-gods of their year gods, born like the king-bee with the immediate power of conceiving their successor, who was again to repeat the same process of reproduction by the will of the producer, and he at the close of his time effaces himself as the ram victim slain by the sacrificial knife of Aries, a sacrifice repeated on earth in the sons and animal victims slain for the production of fresh life. It is to this age of the sexless rulers of the year that we must trace the original worship in India, Greece, and Italy of the twin-horsemen, first as gods in Aries and afterwards as the stars Gemini, who were, as we have seen, originally the twins day and night, who revolved with the ever-turning fire-drill of the creating-potter. They appear in the sixty-five hymns directly addressed to them in the *Rigveda*, and in many others in which their names occur, as special leaders of time. They are in one remarkable hymn, *Rig.* viii. 35, summoned with Ushas the dawn and Surya the sun to drink Soma, the plant-sap of life, with all the gods of the ritualistic year, Agni, Indra, Mitra, Varuna, Vishnu, the Rudras, gods of the eleven sacrificial stakes, the Vasus, Maruts the storm winds, daughters of the mother-tree-ape Maroti, called Rudra in the *Rigveda*¹, Dharma, god of the ten regulation months of gestation, his

¹ *Rig.* i. 114, 6—9, ii. 33, 1.

wives, the Adityas, the Ribhus and the three times eleven or thirty-three gods of the eleven-months year, and in this assemblage they certainly appear as day-gods of the solar year. Three of the hymns addressed to them, Rig. i. 112, 116, 117, are long summaries of the traditional history of India chiefly during the epoch dealt with in this chapter, telling in symbolical language of the various successive changes in time measurement brought about by fresh ruling races, who followed one another as rulers of India and amalgamated with those who preceded them; and throughout these changes they appear as leaders of the solar year who free the quails, the awakcers of the sun-god, at the winter solstice, who gave eyes to the blind Rijrashva, the upright (*riṣṭ*) horse, the sexless gnomon pole husband of the wolf-mother-goddess of light, whose son was Hiranya-hasta with the golden hand, also called Shyāva, the red-brown god of the rising and setting sun, whom the Ashvins cut into three parts as the god of this three-years cycle-year¹. They are called Nā-asatyā Navedasā, the gods of knowledge who are not untruthful (*asatyā*), that is to say they are trustworthy recorders of time, and as leaders of the year they occupy a position which distinctly separates them from other time-gods; for they drive through heaven in a special car made on a pattern reserved for their use, which is drawn by the sun-ass (*rāsabha*). They are said in Rig. viii. 74, 3, 4, 7 to have yoked the ass to this car to drink Madhu or honey-drink, and Soma, the sap of life, at the summons of Krishna the black antelope-god. And this ass is said in Rig. iii. 53, 5 to draw the car of Indra, the rain-god, and Parvata, the mountain-mother, the gods of the two solstitial seasons of the year; and in Rig. i. 162, 21 the sun-ass is said to be the predecessor of the sun-horse of the eleven-months year, and hence he is the year-god of the cycle-year. Also this flying sun-ass drawing the car of the star-gods Gemini and of Indra, the rain-god, is almost certainly one of the

¹ Rig. i. 116, 13, 14, 16, 117, 16—18, 24.

ass-stars placed in Akkado-Sumerian astronomy in the constellation Nangaru Cancer, called also Allab the Hero, and Kul-samsi-asri, the voice of the sun-place, the birth-star of the sun born in this constellation when it was in the South at the winter solstice. The stars η θ Cancrī are called by Aratus Diōsemeia, 160—176, the Onoi, or northern and southern asses, and ϵ Cancrī, called in Akkado-Sumerian Lib Nangaru, the Middle of the Crab, is called by Aratus the Manger, while γ and δ Cancrī, placed by the Akkadians as the westerly star at the north and the easterly at the south of the Crab, are called the Yokes, all these symbols showing that the sun-asses stalled in the southern sun station and fed in its manger were believed to issue thence as the drawers of the chariot of the year-god¹. This constellation Cancer, the Indian Pūshya, is the constellation of the god Pūshan, whose car is drawn by goats, and in the Shatapatha Brāhmaṇa the sacred ass travelling through the sky is said to be the mate of Pūshan².

As for the car of the Ashvins, we have seen that the year-car is in the national histories founded on the ruling astronomical traditions of these early ages, that of the Great Bear, which is the bed of the sun-god of the year of twelve months and three hundred and sixty days. The car of this last year is said in Rig. i. 164, 48, the hymn describing the years of the year-cow and calf, the thirteen-months and twelve-months year, to be one of one wheel with twelve spokes and three hundred and sixty pegs or days, and in all the descriptions of the car of this sun-god in the Rigveda it is said to have one wheel, the whirling wheel of the Great Bear, the Greek Ixion. In the description of the car of the thirteen-months year in stanzas 2 and 3 of the hymn above quoted it is said to have one wheel, to which one horse with seven names, the seven days of the week, is yoked, and in its course it is sung to by the seven sisters, the seven stars

¹ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. pp. 15, 16, 59, 60, 338, 360.

² Eggeling, *Shat. Brāh.* vi. 3, 2, 8, *Sacred Books of the East*, vol. xli. p. 205.

of the Great Bear. Also the car of Pūshan who drives the Pole Star goats, the god of the constellation Cancer who wedded the sun's daughter at the winter solstice, is said in Rig. vi. 54, 3 to have only one wheel. But the car of time of the Ashvins and also that of the Ribhus, who make four season-cups to measure the year, is said in Rig. iv. 36, 1, 4 to turn three wheels, and the fourth of these cups is said to have been made, in Rig. iv. 33, 5, at the suggestion of Ribhu-ksha, the master of the Ribhus, who was in the year of three seasons the winter-god, but who in adding the fourth autumn season became a ruling year-god of the cycle-year when the autumnal and vernal equinox were first reckoned. This car of the Ashvins which, like that of the Ribhus, was one of three years united into one year of the three-years cycle, is said to have both three wheels and three seats, that is to say, it is the car of the three drivers of the three one-wheel years, who began their course at the newly constituted season of the autumnal equinox, when the Ashvins, as holders of the sacrificial knife of the constellation Aries, in which the sun then was, slew the year-buffalo always sacrificed in central India at the Dasaharā festival on the 10th day of the Ashvin twins month, Asvayujau (September—October), which is preceded by the nine-days festival of the Navaratra, the nine-nights initial week of the year still celebrated in Bengal as the chief annual festival of the year called there the Durgāpuja, commemorating her victory as the mountain-goddess over the rain-buffalo-god Maheshāsura¹. The third wheel of this car is said in Rig. v. 73, 3 to have been added by the Ashvins, and in Rig. x. 85, 16 it is said, with reference to this car in which the Ashvins have driven the sun's daughter to be married to Soma, the moon-god, that the Brāhmanas have always known two sun-wheels, those of the sun going northward and returning southward in his yearly six months' journey, celebrated, as we have seen on pp. 123, 124, in the

¹ Monier Williams, *Religious Thought and Life in India*, chap. xvi. p. 431.

Brihati metre, but that the third is only known to the initiated. It was as possessors of this car of time and the institutors of a new system of time measurement that they became the twin stars Gemini, the constellation next in the Zodiac to Cancer, and called in the Nakshatra Punar-vasu, the new Creator. But before describing in further detail than I have done already the radical changes these twin stars made, it is first necessary to deduce from the hymn of the triumphal march of the Ashvins, Rîg. x. 85, the historical lessons it records as to the history of this age of the cycle-year. In the first place we find it there stated in stanza 20 that this three-wheeled car of the Ashvins, to which they brought the sun-maiden to be wedded to Soma the moon-god, was made of Kimshuka or Palāsha wood, whence, as we have seen on p. 162, the first sacrificial Soma was extracted, and Shalmali, or the wood of the red cotton tree, and the use of this wood as a sacred symbol shows that the cotton produced in its seeds was already beginning to be used by weavers. Also it is the sacred tree of the offerers of human sacrifices always planted with appropriate rites above the sacrificial stone where the Meriah victims were slain in Orissa by the Kandhs, who worship the sacrificial curved knife and call themselves Kuiloka, or sons of the Gond goddess Kui or Koi, mother of the Koi-kopal, or ruling clan of cattle-herdsmen¹.

We also find in this hymn a statement that the sun-goddess brought to be married to the moon-god in the car of the Ashvins, offerers of human sacrifices, was wedded from the Gārha-patya altar of Agni², laid, as we have seen, with the thirteen bricks or stones denoting the thirteen months of the year; also that the bride, the sun's daughter, had first been given in marriage to Soma, that is to the Soma sun-bearing tree, and next to the Gandharva the constellation of the Great Bear, which, as that of the Bow,

¹ Giant Allen, *Evolution of the Idea of God*, p. 145; Risley, *Tribes and Castes of Bengal*, vol. i. Kandh, p. 297.

² Rîg. x. 85, 27, 36.

ruled the year of Orion; and she was now released from Vishvā-vasu, the Great Bear, who was advised to seek another bride, and brought to the fire-hearth of the thirteen-months year to be married to the moon-god, who had adopted the habits of the gods of this bi-sexual age by wearing women's garments, a custom which his bride was exhorted to change¹. She had thus passed through the age of the solar year of tree worship, that of Orion's year of the Great Bear bow and that of thirteen lunar months. The bride thus married to a god not bound to the Great Bear is said to have been released from the bonds of Varuna, ruling the twelve and thirteen-months year with its vanquishing (*upajāyati*) month²; and the sons sent to her and her husband by Prajāpati (Orion) and Indra in the year ruled by Aryaman, the star Arcturus, Bhaga, the tree with the edible fruit, the fig-tree, and Savitar the sun, are ten, with her husband as eleventh, that is to say the eleven Rudras or gods of the sacrificial stakes ruling the eleven months whose eleventh chief is Śthanu, their father, the god of the year-gnomon-pillar³. This evidence proves clearly that the year of the Ashvins or twin stars Gemini, the Punar-vasu or new creators who drove the three-wheeled year-car to which the sun-ass was yoked, was the lunar-solar year of the offerers of human sacrifices, who first recognised the equinoxes as year factors by beginning their year at the autumnal equinox, and measured annual time by the passage during its sequence of the sun three times through the Nakshatra stars under the guidance of Aryaman (Arcturus), and that this year preceded the eleven-months year.

¹ Rig. x. 85, 21, 22, 30—41.

² Ibid., i. 25, 8, x. 85, 24.

³ Ibid., x. 85, 23, 36, 43, 45; Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 188.

E. The Zend Garden of God and Tower birth-place of the sun-god of the cycle-year.

For further light on the popular theology of this complicated subject we must return first to the original form of the Ashvins as the male and female twins Yama and Yami. These in the Zendavesta are united in Yima, the twin who like them was the son of Vivanghat, the Vedic Vivasvan, who laid out the new garden of God called Vara Jam Kard of this enlarged year, which was to supersede the original circular national garden bounded by the horizon. This was made square, each side measuring two hathras, or about a mile long, so that its equal sides symbolised the four equal divisions of the forty-months cycle-year. It had a stream running through the whole length of its centre, as in the land of the fire-worshippers, the sons of the river Euphrates. It was guarded by a door, but we are not told on which side the door was, but above it was a self-shining window, so that there was apparently a tower above the door, and as an enclosure with a guarded entrance it was sealed up with a golden year-ring. The door-posts of this year-door, which are not mentioned in the Zendavesta, were the zodiacal representatives of the original twins, the sexless gods Kastor, the beaver or building-god, the god of the gnomon pillar, and Polu-deukes, the much-raining (δεύω) god, the original cloud-bird. They are called the Dokana or the posts, and are represented in the zodiacal symbols by two pillars (II). They were called in Akkadian Māsu-Mahru, the western twin (Kastor), and Māsu-arku, the eastern twin (Pollux)¹, so that the door they guarded was one looking southward, like those of the Mahommedan mosques before they were oriented to Mecca, and the Sabæan Mandaite temples in which the Pole Star was worshipped.

Within this garden circled by the sun-bird in the four

¹ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. 1. pp. 338, 359, note.

equal divisions of his three years' flight round the heavens, there were houses of kneaded clay with household fires (the brick age having not yet arrived), and it was stocked with the human products of the seeds of the most thorough-bred men on earth, the men of the red race, with the best breeds of cattle, sheep, dogs and birds, and the best fruit and timber trees. Also no permanently diseased or impotent persons were admitted into it. It was divided into three districts, the three years of the cycle, the largest containing nine, the middle six, the nine and six days of the reckoned weeks, and the third three probably representing the original three seasons of the Ribhus and Orion's year. The number forty, the forty months of the cycle-year, was to be its sacred number for every fortieth year, each male and female couple were to have a male and female child, who were to be born not from the human mother but from the one-stemmed Rivaz, the red rhubarb plant out of which they grew as one bi-sexual being, which was, like the bi-sexual sun-god, to be the parent of future life ¹.

This square garden entered by the holy gate became the Templum of the Roman Augurs, who took their omens from Indian sources, from the flight of birds ², the raven or storm-bird of India, from the lightning signs of the storm, and from the entrails of sacrificed victims, among which the chickens of Indian descent occupied a conspicuous place both in Greece and Italy. They took their omens when looking to the South and divided their sacred field into four equal parts by the lines drawn North and South, West and East from the centres of its four sides, to form the Greek equilateral cross of St. George the ploughing-god, the cross on the back of the cycle-ass. It was this cross of the ploughing-god, called in Syria El Khudr, the rain-god, which represented the four equal divisions of the cycle-year beginning with the autumnal equinox. The day of the find-

¹ Darmesteter, *Zendavesta Vendidad Fargard*, II. 25—41, Sacred Books of the East, vol. IV. pp. 16—20.

² Frazer, *Pausanias*, vol. V. p. 240.

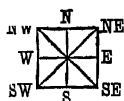
ing of the cross marked on the back of the sun-ass of George the ploughing-god, and its adoption as the national sign for the god of the New Year's day of the cycle, is recognised in the popular theology of Lebanon, where the feast of the Invention of the Cross, called *Id El Saib*, is still celebrated every year on the 14th September, the first day of the week at the end of which the sun-god of the New Year is to be born ².



It was this equilateral cross which, when added to the cross of St. Andrew within the circle of the Agathodæmon flying sun-bird, made the square of the eight-rayed star, which is directed in the Brāhmana ritual to be drawn as a historical record of past theologies on the spot of the Soma sacrificial ground, on which was to be built the brick altar of the flying-sun-bird of the sun rising in the East. It was to be marked by the plough made of the Udumbara (*Ficus glomerata*), the sacred wild fig-tree of this epoch, to which the oxen were yoked by traces made of three strands of Munja-grass (*Saccharum Munja*), of which the Brahmin year-girdles denoting the three seasons of the year were made.

In the instructions given in the Brāhmanas for the making of this square the guider of the plough, the ploughing priest, was directed to begin at the South-west corner, where the sun of the winter solstice sets and whence the year-sun has begun its annual flight round the heavens. From this point he was to mark first the South and West sides of the square and then the North and East sides. In drawing the transverse lines of the two interior crosses, he was to plough first the Polar line from South to North, that round which the sun and stars revolve, then that from the South-west to the North-east, marking the year of the flying-sun-bird, thirdly, the equinoctial West and East line, and lastly, the North-west and South-east line. This symbol of the eight-rayed star thus gave not only a history of the national solar-year

² Burton and Tyrwhitt Diake, *Unexplored Syria*, vol. ii. p. 89.

beginning with the year of the flying-sun-bird, but left out Orion's year and that of the year of thirteen months, and only recorded as its second year reckoning the cycle-year of the equinoctial and solstitial sun in its circuit round the eight points of space traversed in its flight round the equal sides of the square. This eight-rayed star, originally de-



picted as bounded by the sides of the square, was called by the earliest Akkadians of Girsu or Lagash, Dingir the Creator, and Anu or Esh-shu, meaning God or an ear of corn¹. It was in Hindu mythology the symbol of the two united female and male Suastikas  , the female marking the sun going northward at the winter and the male its going southward at the summer solstice, while the eight-rayed star includes both movements. The name Su-astika embodies that of the god Astika, or rather, as he is also called in the Mahābhārata, Ashtaka the eighth². He was according to one account grandson of Yayāti, and to another son of the father ascetic of the Yāyāvara or full-moon (*Yā*) sect, and of his wife, sister of Vāsuki, the snake-god of the summer solstice. They were both called Jarat-karu, or makers of time, the two seasons of the year, and their son, the sun-god of the eight-rayed star, was high-priest of King Janam-e-jaya, the conqueror (*jaya*) of birth (*janam*), the sun-god going round the heavens symbolised in the eight-rayed star in his own star-path, who in the sacrifice of the fire-altar destroyed all the snake-gods except Takshaka, god of winter, and Vāsuki, god of summer³, the two seasons of the solstitial sun, to which were now added in


¹ Ball, *Akkadian Affinities of Chinese*, Transactions of the Ninth Congress of Orientalists, viii. China, Central Asia, and the East, p. 685.

² Mahābhārata Ādi (*Sambhava*) Parva, lxxxix.—xcii. pp. 265—272.

³ Mahābhārata Ādi (*Astika*) Parva, xlv.—xlvi., lv.—lviii. pp. 132—140, 153—159.

the year of the eight-rayed star the equinoctial seasons of autumn and spring.

The great antiquity and the wide diffusion of this symbolical map of the square garden of God, the sacred symbol of the Linga worshippers, is shown by its being depicted on the conical linga altar made of Breton granite, which M. du Chatellier, the great collector of Breton antiquities, found at the end of an avenue marked by two rows of uncut stone.

On the top of the altar is drawn the St. Andrew's Cross  of the flying-year-bird. On one side an interlaced pattern of female Su-astikas, on that next to it is the square of the eight-rayed star, on its third side a figure of four leaves



exactly the shape of Palāsha leaves arranged in the form of a St. Andrew's Cross and representing the Palāsha leaves growing from the blood of the winter sun-bird, which fell to earth when she was wounded with Krishānu's arrow. On the fourth side, on which the figure has been somewhat defaced, there is a tree, probably the Palāsha tree, with its flowers and fruit engraved in the form of a St. George's Cross. Round the top of these designs there runs a scroll of female Su-astikas, and at the bottom one of snakes coiled in the form of the cross-bar of the male Su-astika.

When this stone linga was found by M. du Chatellier it stood with the side marked by the female Su-astika looking eastward, about a hundred yards to the west of a dolmen under a mound which contained calcined bones, but only flint implements. Therefore the grave in connection with which this Linga altar was set up belonged to the close of the Neolithic or the beginning of the Bronze Age, when bodies were burnt. The form of the altar also marks it as an early symbol of the Linga cult, for it is only a four-sided phallus forming the top and bottom part of the later Linga altar of Varāha-mi-hīra, in which the middle part was to be eight-sided¹, in the form of the eight-sided sacrificial stake

¹ Sachau, Alberuni's *India*, lviii. vol. ii. pp. 103, 106.

or Yūpa prescribed in the Shatapatha Brahmana. Nor does this Linga altar, which is only about two and a-half feet high, correspond in its height or material with the Brahmanic Yupa made from the mother-tree and directed to be made five or six cubits long if the worshipper measures the year by five or six seasons, eleven cubits if he measures it by eleven months, and twelve if by twelve months¹. But it certainly agrees with the ritualistic Linga in being one recording the measurement of time used by its maker, who is shown by the symbols engraved on it to have measured time by the cycle-year of the eight-rayed star square.

It is utterly impossible, for any one who has studied thoroughly the ancient Linga religion of India and its symbols, to have any doubts that this Breton altar was made by a disciple of the creed stating in its symbols, as clearly as words could speak, that "This is the altar of the god of time of the sons of the mother-tree and snake who sent the sun-bird of the winter solstice to fly its annual course from South to North and North to South round the Pole and the sacred field of the god of the three-years cycle measured by the solstices and equinoxes, and to supply the light and heat which nourish the mother-tree of life on earth and enable it to bring forth its flowers and seed to be the parents of future generations."

The evidence given by this Linga altar of the transmigration of Indian creeds and time measurements to the West of Europe is still further corroborated by the Breton stone calendars, those of the thirteen-months year, at Kerlescan, of the cycle-year with its ten months of gestation at Kermario, and of the eleven-months year at Menec, which with the further proofs furnished by the chamber-tombs and their ornamentation I have fully described in my *History and Chronology of the Myth-Making Age*.²

¹ Eggeling, *Shat. Brāh.*, iii. 6, 4, 17—27, Sacred Books of the East, vol. xxvi. pp. 126, 127.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. sect. h, Emigration of the men of this Age as told by their monuments, pp. 266—273.

The enclosure of the square Garden of God depicted in the Zend account of Yim's garden represents it as guarded by a door apparently in a gate-tower, and this implies that it was a walled enclosure surrounded by a wall made of kneaded clay like the houses within it. It was thus with its wall and its southern end guarded by a door with a window above it, a square reproduction of the Turning Circular Tower of the primitive national theology described in p. 121. It was in this tower enclosure that the sun-gods of this epoch were born after a three years' pregnancy. The first of them was the sun-lizard born of the Finnish goddess Kasari-tar, the daughter (*tar*) of the kettle¹. The birth-kettle was the Celtic southern cauldron of Dagda, the Sanskrit Daksha, called as a god of this epoch Mendh Ishwara, the Ram-god of boundaries (*menr*), who was the father of the twenty-seven wives of Chandra the moon-god, the twenty-seven days of the month of this year² ruled by the ram-sun-god.

In Indian history the father-god born after three years' pregnancy is Bharata, the father of the Bhars, the parent-god whence the Kaurāvyas and Pāndavas were descended. He was the son of Sakuntalā, the little bird (*Shakuntlā*) mother. She was the daughter of Menaka the white-robed moon, the measuring (*men*) goddess, the first of the six Apsaras, or dwellers in the waters (*ap*), the six days of the week. Her father was Vishvāmitra, the prophet-god and traditional bard of the Bhāratas, who raised to heaven Tri-sankhya of the three (*tre*) numbers (*sankhya*) or three seasons of the year, the Ikshvāku or sugar-cane (*iksha*) king of the Soma sacrifice in which the prastara or rain-wand of Ashva-vala, or horse-tail sugar-grass (*Saccharum Spontaneum*), succeeded the Kushika prastara of Kusha-grass of this epoch³. He

¹ Abercromby, *Magic Songs of the Finns*, part ii. Folklore, vol. 1. p. 332.

² Elliot, *Supplementary Glossary of Indian Terms*, Original official edition, Damcha, p. 249, note; Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 189.

³ Eggeling, *Shat. Brāh.*, iii. 4, 1. 17, Sacred Books of the East, vol. xxvi. p. 89, note 3.

in the numerous and instructive pictures of the various phases of his career told in the Rigveda and Mahābhārata appears as the opponent of Vashishtha, the god of the altar-fire, whose cow of light he stole, and who, as a star in the Great Bear and the husband of a virgin mother of the sun-god, the star Arundhati, was the chief god of solar-worship, while Vishvāmītra was the bard of the army led by the ten Bhārata kings against the sun-worshipping Tritsus, whose triumphant hymn of victory in Rig. vii 18 was sung by Vashishtha¹. Thus Vishvāmītra was the god of the age of solar-lunar worship when the year was measured by the months of gestation. In the Mahābhārata account of Sakuntalā's birth he is called Kaushika the son of the Kushika, and is said to have created a second world and a new set of stars headed by Shravana, the twenty-third Nakshatra, the star *α* Aquilae dedicated to the Ashvatthā or Peepul-tree (*Ficus religiosa*). This was the star of the month July—August consecrated to the mother of the Nāgas, and, as we have seen, the mid-month of the thirteen-months year.

Thus this prophet-god was the Mitra of the village (*visṭi*) races who was first, as we have seen in p. 125, note 1, the sun-god of the winter solstice, and who became the father-god of the new thirteen-months year of the ploughing Kushika. It was to him as founder of the thirteen-months year that Meneka, the moon-goddess, was brought by Maroti, the tree-ape-god. From them Sakuntalā was born to be mother of the sun-god of a new race who reckoned time by the passage of the sun through the Nakshatra stars during the three years of the cycle-year. Her birth took place on the banks of the Malini, the mother-river of the Malli or mountain races of North-east India. She was brought up by the Rishi Kanwa, the priest of the new (*kana*) age of the lunar-solar reckoning of time, whose disciples are reputed to be the authors of the

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. ix. sect. d, The conquest of the Bharata merchant-kings by the Sanskrit speaking sun-worshippers, pp. 585—598.

eighth Mandala of the Rigveda, which is in many points essentially different from the other cantos of the book, and especially concerns itself with the Yadu-Tarvasu, whose priests the Kanvas were¹, and whom I will show to have been the progressive tribes of this epoch. They were the Panris or trading races who offered libations of milk and butter and mixed milk with the Soma juice of the parent-plant in the cups given to Mitra-Varuna, and thus differ from the honey-eating and mead-drinking followers of the Ashvins.

It was in the forest near the cell of Kanva that Sakuntalā was found by Dushmanta, he of the hard sayings (*mantra*), called in the Mahābhārata the founder of the Pūrava line of the northern Pūru kings whose priest was, as we have seen in p. 254, Kutsa the moon-god. He left her in the forest after giving her a ring to ensure her future identification, the ring of the year of the months of gestation, and she, after three years' pregnancy, bore a son Bharata. But when she brought him to his father she was unable to show the ring, which she had lost, and Bharata was disowned. But when the ring was found in a fish brought by a fisherman to the king he acknowledged him to be the royal heir² and father of the ruling Bhārata race of India, called Bhāratavarsha, the land of the Bhāratas.

We find another story of the three years' pregnancy of the mother of the sun-god in one of the Irish accounts of the birth of Lug, who was, as we have seen, said in Welsh historical mythology to be the son of Arianrhod, the constellation Corona Borealis. In this story the place of Arianrhod is taken by Dechtere or Daeg-ter, the day-goddess who was to give birth to the sun-god, and who as his guiding-star was charioteer to Conchobar, the year-king of Ireland, and was driven in his chariot like the sun-maiden of the Ashvins. She went away every year for three years from Emain Conchobar's capital with fifty maidens, her attendant stars as

¹ Rig. viii. 7, 18, 19; Hillebrandt, *Vedische Mythologie*, vol. i. pp. 206 ff.

² Mahābhārata, lxxi.—cxxiv. pp. 211—228.

flying-birds, and on the third year Conchobar and some of his nobles set out southward to seek her and her star-birds. They came to a place where they were entertained by an old man and woman living in a cottage, Orion and the Pleiades mother Bricriu, the Ulster-genius of mischief, who with Conchobar went out from the cottage at night and saw a magnificent mansion which had been invisible by day, the palace of heaven lit up by stars. He was met at its door by Dechtere, who sent a purple mantle, the clouds of sunset, to Conchobar, and came to his bed, the resting-place of the night sun, where she was delivered of Lug the young sun-god of day¹.

In the Welsh Mabinogion story of Pwyll, Prince of Dyvid, Pryderi his son was born after the three years' pregnancy of his mother. He was god of the pigs and king of the swineherds of the Picts of Britain, the men of the form (*pryd*) of these totem animal ancestors which they painted generally on their foreheads as a tribal mark. He who was the predecessor of Llew or Lug, son of Arianrhod, was the son of Pwyll, a sun-god who as the duplicate of Arawn, the god of the South, is represented as changing from the sun-god of the North to be the representative of Arawn the southern sun, and in this form he slew Hav-gan the summer-god. He first saw his wife Rhianon, meaning "the lady," when she was riding as a year-star near the national Gorsedd or circle of sun-stones in which he was the central sun-star. He followed and overtook her, and after a series of adventures with Gwal, the god of light, son of Clud, the cloud-god, who was a rival suitor and apparently Rhianon's first sun-husband, he married her in the garden of her father Hevydd Hen, the old Hevydd in which the edible fruit trees, the parent-trees of this epoch, were grown. Three years after the marriage, that is after three years' pregnancy, she bore Pryderi on May Day, and he was stolen at his birth by the six waiting-women who attended her, the Pleiades stars, and to whom

¹ Rhys, *Hibbert Lectures for 1886*, lect. v. pp. 433, 434.

she was their queen-star Aldebarān, the Indian Rohinī, who bore the first fire-god Vastospati.

The sun-child was taken to the house of Tyrnon Twryv Vliant, the god of the thunder-flood, and brought up by him and his wife with a colt born on the babe's birthday, the horse or ass of the sun-god, and he was called by his foster-parents Guri Wallt Euryn, the Boy with the Golden Hair. When Tyrnon heard that Queen Rhianon had been suspected of murdering her son born on the day the golden-haired child was brought to him, and that she had been condemned to sit, as the star-goddess in Taurus, carrying the sun on his annual circuits, on a horse block at the palace gate, and carry thither all folk who came to it, he brought Pryderi back to his parents; and they received him as their son, calling him, by the advice of the chief Druid Pendaran Dyved, of the oak (*dar*) tree Pryderi, a name meaning anxiety, but which was apparently given him as the name of the Pict sun-god¹, the god of form Pryd, the human god. In a second Irish story of the birth of Lug no mention is made of the three years' pregnancy of the mother Ethnea, the only child of her father Balor, who shut her up in a tower called the Tor More at the eastern end of Tory Island, on the Donegal coast of Ireland, in order to ensure her having no children, as it had been prophesied by the National Druid that he would be slain by his grandson. It was on account of a similar prophecy that Acrisius shut up Danae, the mother of Perseus, in the brazen tower where he was born. Balor, Ethnea's father, was the great leader of the Fir Bolg, or men of the Bag or womb, whose name shows that they measured time by the months of gestation, and his two eyes, like those of the rising and setting sun, were placed one on his forehead and the other at the back of his forehead. Balor's rival as ruler of time was Mackinealy, meaning the son of the Wolf's head, the wolf of light and the sun of day, whose year-cow he stole

¹ Guest, *Mabinogion*, Pwyll, Prince of Dyved, Nutt's edition, pp. 9—26.

when he shut up his daughter to guard her from his rival and placed her in charge of twelve women warders, the twelve months of the year. Mackinealy, who was told by his Druid that he could not recover his cow till Balor had been slain by his grandson, was conveyed to Ethnea's tower by the fairy Biroge as a woman hunted by a cruel tyrant, or in other words entered it as the rain-cloud hunted by the storm, the golden rain of the Perseus story, which made the original mother-tree in the Garden of God pregnant. He made Ethnea mother of three boys, the three years of the cycle. Balor put them in a boat as Acrisius treated Danae and Perseus. Two of Ethnea's sons were drowned in the whirlpool to which Balor directed the boat, that is in the revolution of the turning cycle, but before the boat reached it Lug fell out and was saved by the fairy god-mother, who took the child to Mackinealy, who gave it to his brother Gavidia the smith to nurse in his southern underworld smithy. Balor thinking that all his grandchildren were dead caught Mackinealy and cut off his head on a large white stone, the sacred stone altar of the Scandinavians, but when he afterwards, as the year-god, visited Gavidia's southern smithy he was slain by Lug, who thrust a red hot iron through his evil or Pole Star eye, which came out through his other eye at the back of his head¹. The sun-god thus saved was Lug, the god of light (*lux lucis*), whose name is connected with that of Loki, the fire-god of the Edda, and that of the Lycian Apollo, who was the Lukos or spark of light, and also the wolf (*λύκος*) born with his twin sister Artemis, the Great Bear goddess of the tree-stem-mother Leto, the wolf-mother, on the river Xanthus, the yellow river of Lycia. He, the sun-god of western Europe, was father of the Guelph or Wolf race, and one of his chief shrines was Lug-dunum, the fort of Lug, now Lyons. He as the son of Arianrhod, the Corona Borealis, is with his father Gwydion the Star in the Milky

¹ Rhys, *Hibbert Lectures for 1886*, lect. iv. pp. 314—318.

Way, said in the *Mabinogion* to have made shoes for the sun circling the heavens on the zodiacal path. And it was when making shoes for his star-mother Arianrhod that she first recognised him as a sun-god. He on his recognition aimed at and slew a wren, the year-bird hunted by the Welsh on St. Stephen's Day, the New Year's day of the wren-year beginning at the winter solstice¹. Hence he and his father Gwydion were two year-gods who led the sun on his path through the heaven, Gwydion being the star-god of the year of the setting sun, which he led on its annual North and South journeys up and down the Milky Way, while Lug, the new day sun, marched on his sun-shoes through his year by a circular star track.

The Guelph or Wolf race to which this god belonged was not only a ruling European race, but one which was led by their sun leader eastward through Asia Minor and Persia to India. It is in Persia we find them as especially distinguished during the reigns of Kaous, the Kushika king of South-western Asia, and his successor Ku-shrava. One of the chief leaders among the fourteen bannered generals of Kaous was Gīv, meaning the speaker, the star Arcturus bearing the banner of the wolf, and another was Gurgan, son of the wolf (*gurg*), who gave his name to Hyrcania, the country of the wolf south of the Caspian Sea. In the Veda this race was called the sons of the wolf-mother and her blind sexless husband Rjir-ashva, the upright horse or sun-pillar of the men of the thirteen-months year, whose son was Hiranya-hasta with the golden hand, the sun of day, and it was in this age that the Ashvins, who cut this young sun-god, called Shyāva the dark brown or red setting-sun, into three pieces, the three years of the cycle, ploughed barley with the wolf (*vrika*) plough, and substituted it for rice as the sacred plant of India².

¹ Guest, *Mabinogion*, Nutt's edition, Math, the son of Mathonwy, p. 69.

² Rig. i. 116, 13, 14, 16, 117, 16—18, 24.

F. *The cycle-year of Rāma in India.*

The cycle-year of Rāma begun, as we have seen, when the sun entered Pūshya (Cancer) at the winter solstice, and the proofs I have already adduced to show that this year was measured by the passage of the sun through the Nakshatra stars are corroborated by the name of his wife, Sitā, the furrow whose track through the stars he followed in his journey to the South to find her, and on his return to the North with her as the moon-goddess, and this journey was, as we are told in the Buddhist Dasaratha Jātaka, one of three years¹.

He was the son of the god Ragha Rai or Rā, who as the ruler of the ten lunar months of gestation used in the measurement of the thirteen-months and cycle-years, was called Dasa-ratha, he of the ten (*dasha*) chariots (*ratha*), and his mother was Kush-aloya, the house (*aloya*) of the Kushikas. Hence he was the year-god of the Kushika year, who, as we are told in Ramāyana i. 57, won his wife Sitā in a contest in which the prize of her hand was adjudged to the vanquisher of the other assembled princes of India in the task of bending the bow of Shiva and hitting the mark with its arrows. By this victory he became a year-god of the year of the Great Bear bow of heaven, the star leader of the sun, that during which his brother Bharata, called in the Rāma story son of Kaikeyi, ruled in place of Dasaratha, who, when about to abdicate in favour of Rāma, had been forced, by a promise he had made to Kaikeyi to grant whatever boon she asked, to make Bharata her successor as ruler of the year; and Bharata was, as we have seen, born as the ruler of the three-years cycle by his birth from his mother Sukuntalā after three years' pregnancy².

Hence it was as the year-god of Bharata's year that he left his kingdom with his wife Sitā in their three years'

¹ Rouse, *Jātaka*, Bk. xi, Dasaratha Jātaka, no. 461, pp. 78—82.

² Mahābhārata Vana (*Draupadi-harana*) Parva, cclxxvi. pp. 811—813.

journey, accompanied by his brother Lakshman, god of the boundaries (*laksh*), the star Arcturus, who was to guide them through the stars.

Rāma at the beginning of his journey fought the Rakhshasas, worshippers of the mother-tree (*rukhi*), and they summoned to their aid from his star labyrinth in the southern island of Lunka (Ceylon) Rāvana, the ten-headed giant-god of the ten months of gestation. He came northward and met Marichi, who here appears as the deer-sun-god, for it was in the guise of a deer with golden horns that he by Rāvana's instigation enticed Rāma to leave Sitā to hunt him. Rāma slew the deer-god of Orion's year, who at his death went up to heaven as a star in the Great Bear. During the chase after the deer Sitā was left alone, as Lakshman had followed Rāma, and while they were away Rāvana entered the cottage where she was, disguised as an ascetic with lunar ear-rings (*kundala*) and the triple staff of the year-god of the three mother-trees, and carried her off, flying southward through the air as the year-bird going South. Her rape was seen by Jatāyu the vulture, the bird-form of Āyu, god of the altar-fire. He attacked Rāvana, who at the end of their contest cut off his wings ¹.

When Rāma and Lakshman returned and found Sitā absent they went to search for her, and found the wingless vulture, who told them that Rāvana had taken her away southward, and they followed on the track he indicated. They were met on their way by a vast headless storm-cloud with two arms, one of which seized Lakshman, who called on Rāma for aid. He struck off the left arm of the monster while Lakshman cut off the right, and killed it by piercing its body. From it there emerged a being of divine beauty, who told them that he was the Gandharva Vishvā-vasu, who was, as we have seen, the Great Bear god who had now become the leader of the sun-god of the year instead of

¹ This vulture was the vulture star, the Arabic Alnasr altair α Aquilæ, the star made by Vishvā-mitra, p. 333, the year-star of the new world of the Bhāratas.

as a year-god of Rāvana, came to Rāma as his ally, and was accepted by him as his chief counsellor next to Lakshman, and as the ruler of the four periods and of ten lunar months of gestation into which his year was divided, and which were symbolised by the four subordinates he brought with him.

In the conflict that followed the landing of Rāma in Ceylon the three generals of the army of Rāvana, called "the wanderer of the night," the three first ten-month periods of the cycle-year, were successively defeated and slain. They were (1) Pra-hasta, the foremost (*pra*) hand (*hasta*), the stars Gemini, the hand of Rāvana's constellation of Shimshu-māra the alligator. He was slain by Vibhishana's throwing spear; (2) Kumbha-karna, the maker of the year-water-jars (*kumbha*), the Great Potter or summer king of the Rakshasas; and (3) Indra-jit, Rāvana's son, the maker of the year-nets of ten months' gestation ending with the autumnal equinox. This is called the net of year-arrows which he, as god of the rainy season, showered upon Rāma and Lakshman and which nearly killed them. They were only revived by the water of life brought from the Southern Ocean of Kuvera and given them by Vibhishana. And it was after his new birth that Lakshman, who had previously slain Kumbha-karna, slew Indra-jit.

The last contest of the war was fought between Rāma and Rāvana, and in this Rāma, by the advice of Vibhishana, mounted on Indra's car driven by Matali, the wind-god, and said in the Mahābhārata to be drawn by tawny red steeds, but which is described in Rig. iii. 53, 2 as drawn by the ass of the Ashvin rulers of this year, who was Indra's horse Ucchai-shravas with the long ears, raised from the surrounding ocean-snake by Vāsuki as the Great Bear Nāga snake making Mt. Mandara revolve. This as the car of the sun-ass was that of the conquering god of the cycle-year, born as the god of the last period of ten months' gestation, and it was in it that he met Rāvana, and at the end of the battle consumed him with the golden arrow of the victorious sun-god.

His victory was followed by his re-union with Sitā, and his journey with her and Lakshman back to Ayodhya in the North from the winter station of the southern sun. They rode in the Pushpaka or flower (*pushpa*) car of Kuvera, god of the South, and they went, as we are told in the Mahābhārata, by the same path as that travelled by Rāma in his journey to Ceylon. On his arrival at Ayodhya Rāma received back his kingdom from Bharata, and was installed in Shrāvana (July—August) by Vashishtha and Vāma-deva, the god of the left (*vāma*) hand, whose name shows that the circuits of this year were made contrary to the course of the sun from left to right.

This new Shrāvana sun-god of the Nāga Kushikas was born in the same month as that on which the birth of Krishna, the antelope sun-god, is still celebrated in Bombay and the west of India, on the eighth day of the dark half of Shrāvana¹. But, as I have shown in pp. 258, 259, the festivals celebrated in the dark halves of the month after the full moon are almost certainly later forms of earlier new moon originals, and hence Rāma's reign as the sun-god drawn by the ass through the Nakshatra stars originally opened with the Nag-pancami festival of the new moon of the 5th of Shrāvana, and at the same time as that of Lug's year, beginning with his marriage on the 1st of August². It was this year of Rāma which was originally the cycle-year beginning at the autumnal equinox with the birth of the sun-god conceived in Cancer at the winter solstice, which is still the popular year in Bengal, which begins with the nine-nights festival of the Durgā-pūja, held on the first nine days of Ashva-yujau (September—October). And this annual festival commemorating the New Year's day when the twin-sister of Krishna Durgā, the mountain-goddess, overcame the buffalo Mahishasur, is that in which the buffalo is sacrificed throughout southern and central India on

¹ Monier Williams, *Religious Thought and Life in India*, chap. xvi. pp. 431, 432.

² Mahābhārata Vana (*Draupadi-harana*) Parva, cclxxxi.—cccx. pp. 830—862.

the 10th of Ashva-yujau at the Dasaharā festival. This year is in the Krishna ritual that of Arjuna's abduction, with Krishna's consent, of this same goddess, called Subhadra, the blessed (*bhadra*) bird on the Raivataka hill. This was the hill of the constellation Pisces, called Revati, standing next in zodiacal order to Aries, and which was first the constellation of the fish-mother-goddess Tirhatha, who became in the cycle-year of the sun-ass the mountain-goddess Parvata, who in Rig. iii. 53, 5 drove the ass-car with Indra the father of Arjuna. He was, like his father, the god of the rainy season¹, and as the god of the thirteen-months year had been married in the marriage-month (July—August) of Lug his Celtic counterpart, and of Kronos, p. 283, but in his marriage on the hill of Pisces, August—September, ending with the autumnal equinox, he became a god of the cycle-year which then began as a year measured by the solstices and equinoxes.

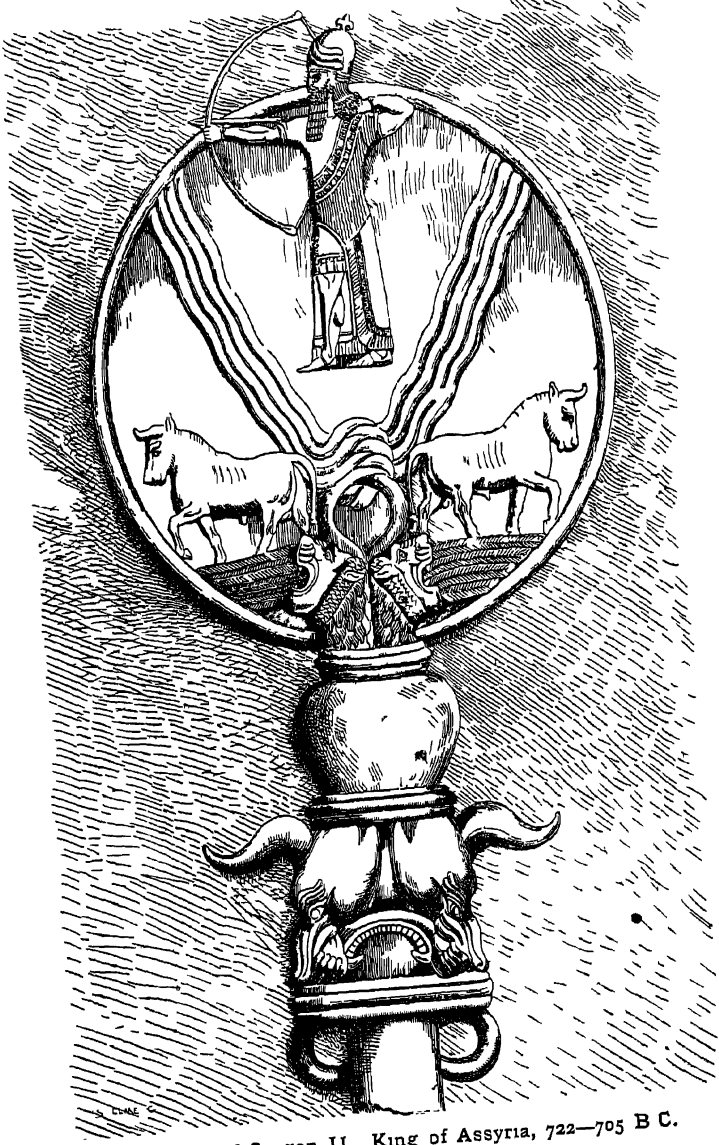
G. The cycle-year in Persian history.

I have already in p. 307 brought forward much evidence to show that the age of the three-years cycle-year in Persia was that of the king called in the Zendavesta Thraētaona of the Āthwya clan, in the Shah-nāmah Feridun, and who is also called in Yasna ix. 10 Thrīta, or the third, the equivalent of the Vedic Trita Āptya, the third god of the waters (*ap*) ruling the year of the sun-ass raised from the ocean. It was he who slew Azi-dahāka, the biting snake, in the four-cornered Varena, that is in the four-sided square garden of the god of heaven (Varena, Varuna, Gr. *οὐρανός*), which I have sketched in this chapter as the garden of the cycle-year². In the Bundahish this conquering king, called Fredun, is said to have been born in the tenth generation from Yima, the maker of this garden, and the names of his

¹ Mahābhārata Ādi (*Subhadrā-harana*) Parva, cxxi., cxxii. pp. 603—609.

² Darmesteter, *Zendavesta Ābān Yasht*, 33, 34; Mills, *Zendavesta*, part iii. *Yashna*, ix. 7, 10, Sacred Books of the East, vol. xxiii. p. 61, xxx. p. 233.

PLATE I



Standard of Sargon II, King of Assyria, 722—705 B C.
Perrot et Chipiez *Histoire de l'Art dans l'Antiquité*, Tome v. opposite
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successive ancestors there given, and especially those of the last seven including that of Pur-tora, Fredun's father, are very significant¹. For we find that these seven names, beginning with (1) Pur-tora with many oxen, mean, (2) useful oxen, (3) the brown ox, (4) the black ox, (5) the white ox, (6) the fat ox, and (7) a herd of oxen, and clearly refer to the Zend constellation of the Great Bear ruling the North which they called Haptoiringas, the seven star-bulls, called in the genealogy Tora the sexless oxen¹. Hence it follows that this god-king of the cycle-year was in Pahlavi historical mythology the son of the Great Bear ploughing oxen, the Latin *Septemtriones*, and this conclusion is confirmed by the account of his birth in the *Shah-nāmah*, where he is called son of Abtim and Firaneek. When Abtim was slain by Zohak (Azi-dahāka), Firaneek took her child to the Garden of God, guarded by Pur-mājah, the full (*pur*) moon (*māj*) cow, the parent-mother of the fire-worshipping sons of the cow, and left him with her to be brought up on her milk for three years, those of the cycle. She took him away when Zohak destroyed the garden and killed the moon-cow. Feridun then determined to slay him, and enlisted his first recruit, the standard-bearer of his army, Kaweh or Kabi, the smith who made his bearskin apron, the Great Bear constellation, the national banner of the shooting archer, which was first that of the early Assyrian kings and continued to be the national flag of the Persians throughout their whole history down to the final defeat by the Moslem invaders in 636 A.D. of Yezdegird III., the last of the Sasanian kings. •

This standard as depicted in the Assyrian picture here reproduced represents the Great Bear archer as standing in the centre of the circular Garden of God, with his bent bow ready to shoot the arrow of the two pointer-stars which is to slay the year-god, and on the top of his tiara helmet

¹ West, *Pahlavi Texts*, part i. Bundahish, xxxi. 7, *Sacred Books of the East*, vol. v. pp. 132, note 8, 133.

is a St. George Cross, the emblem of the equinoctial cycle-year. Below him are the shooting rays of the setting sun growing to his right and left as the cotyledon leaves of the sun-plant, which sprouts on each side of the generating sun-egg the seed capsule laid by the sun-bird, the generating Ankh of Egyptian mythology. From this seed the root which forms its support, symbolising the staff of life, descends into a cleft into the stem of a date-palm-tree with two lions' heads on each side of it, which became the mother-tree of South-western Asia and India in succession to the fig-tree of this age. This mother-tree grows out of a water-jar, the symbolic parent of life in the age of the Great Potter, and this stands on the head of a horned bull.

Above the mother-water-jar and on each side of the sun-egg are two bulls with their hind-quarters touching the egg and standing on the outstretched wings of the mother-sunhen, which laid the egg of life.

The bull's head on which stand the jar of life, the mother-tree, its offspring the sun-bird with its outstretched wings, and the egg it laid, is that of the parent-buffalo, the traditional cloud-bird which Feridun carved on the head of his sceptre and fighting-club, the weapon preceding the swords of the Bronze Age¹.

This national standard depicting the ruling god as the Great Bear Archer was the only official image of Asshur, the chief god of the Assyrians², who are thus shown to have worshipped the Great Bear as ruler of their year, and the stellar symbol of the supreme god who measures time and ordains all the controlling laws of the universe which ensure the continuity of all natural phenomena.

It was with the army headed by Kaweh bearing the archer standard that Feridun attacked and conquered Zohak, who belonged, as we have seen, up to the age when the Great Bear was the constellation of the Seven Pigs, and it was

¹ Mohl, *Le Livre des Rois Zohak*, vol. 1. pp. 56—68.

² Jastrow, *Die Religion Babylonien und Assyrien*, vol. 1. chap. xii. Die Assyrische Pantheon, p. 206.

after his victory that he began his reign at the winter solstice, when the sun was in Cancer, the birth constellation of his youngest son Iraj, the sun (*iraj*) god. This year of the three-years cycle beginning in Cancer was followed by that of Minu-tchir, beginning when the sun was in Aries at the autumnal equinox.

When Minu-tchir had vanquished and slain Tur and Selm, the two brothers of Iraj, whom they, as the ruler of two of the years of his cycle, had killed, Feridun relinquished to him the rule of his empire, and sent to India a summons to Sām, the rainbow-god, who was king of India and Southern Asia¹, inviting him to attend the coronation of Minu-tchir, and it was this god who placed Minu-tchir on the throne. Also in Sām the Indian rain-god, the cloud-bird, and the elephant-god Gan-isha, his son Zal, meaning old age, who was born with grey hairs, and his grandson Rustum, we find a series of new champions of the age of lunar-solar worship who throw into the back-ground the Great Bear smith and archer-god.

The weapon of Sām, who in the Shah-nāmah compares his horse to an elephant, was the club of the Kaurāvya leader Duryodhana, of the Pāndava Bhima, son of Maroti, the tree-ape, and that of Feridun, the tree-weapon of the northern god Vasu, and this weapon descended to Rustum².

These three gods, Sām, Zal and Rustum, are, like the Ashvins, symbolical exponents of the traditional history of the year-rain-god derived from India, and therefore they belong to a different theology from that of the sons of the northern Bear, and in this trio Sām is the monsoon elephant-god. Zal, his grey-haired son, brought up on Mt. Alburz, the central Pole Star-mountain of the world, by the Simurgh or Sin-murgh, the moon (*sin*) bird (*murgh*), who fed him on venison, the flesh of the deer-sun-god of Orion's year, was the god who combined in his annual measurement of time the Pleiades year of the storm-bird, who fertilises by its

¹ Mohl, *Livre des Rois*, vol. i. Feridun, p. 161, Minu-tchir, p. 183.

² Ibid., vol. i. Minu-tchir, pp. 245, 246.

rains the mother-tree with its life-giving seed born from the rain-infused sap, and the year of the solstitial sun-bird. Both these formed Orion's year measured by the lunar periods of the Sin-murgh. And it was this moon-bird whom Zal summoned to his aid in all emergencies by burning one of its recording feathers in the fire¹, which were those of the feather-hen of the Egyptian bird-headed moon-god Thoth.

This grey-haired god was appointed as the official year-god of Minu-tchir's year beginning at the autumnal equinox, after answering a number of riddles as to time-measurement, beginning with that which compared the year to twelve trees each with thirty branches, the year of the six-days week and three hundred and sixty days².

He was then married to Rūd-abā, the goddess of the rivers (*rūd*), daughter of Mihrab, the centre (*māhr*) of the world, king of Kabul, descended from Azi-dahāka and Sindokht, the daughter of the moon (Sin). She was thus the river-tree-mother conceived in the centre of the world's mother-mountain by the Assyrian moon-goddess Sin, measurer of the gestation year. She had fallen in love with Zal when he first visited her father's palace, and sent at the summer solstice in the beginning of Farvardīn (June—July) five slaves, the five days of the week, to ask him to visit her³.

Rustum, the son of this grey-haired god of the lunar-solar year, and Rūd-abā, the tree-river-goddess, is called in the Bundahish Rud-astam, the son of Rūd, and he is there said to have a brother Hūzavārak, called Zuvāreh in the Shah-nāmah, both names meaning, like that of Zal, the Old One, and he in the war of Kaous in Hama-varan, the land of rain (*hama*), led the left wing of the Persian army⁴, Gūrazeh

¹ Mohl, *Livre des Rois*, Minu-tchir, pp. 172—180.

² Ibid., pp. 259—263.

³ Ibid., pp. 188—203.

⁴ West, *Pahlavi Texts*, part 1. Bundahish, xxxi. 41, Sacred Books of the East, vol. v. p. 140, preface, pp. xiv., xv.; Mohl, *Livre des Rois*, Kai Kaous, vol. ii. p. 23.

the boar leading the right. Thus these twin brethren are counterparts of the original Ashvins, gods of day and night.

But in the birth-story Rustum alone is mentioned, and throughout it his mother is called the cypress-tree. Her pregnancy is said to have been especially painful owing to the size of her child, and she was finally delivered by the help of Sin-murgh the moon-bird, who directed that her side should be cut open to permit her son with the body of an elephant to be born. Hence his birth corresponds with that of Indra, the cloud-buffalo, born from the side of his mother, with that of the sun-hawk from the cypress Hōm-tree of the Daitya river, and it also corresponds with that of the Buddha born from the mother Sāl-tree, except that in this latter case the elephant-god Gan-isha enters his mother's right side at her conception at the summer solstice to be born as the sun-physician at the vernal equinox, instead of, as in the Rustum birth, leaving it as the elephant-child born from her side and conceived as the son of Zal, the god of lunar gestation controlling the birth of the offspring of his father Sām, the rain-cloud impregnating the mother-tree. Thus the Rustum birth is the original form of that of Gan-isha, the cloud elephant-son of the rain-drop, who was in his second birth transformed into the sun-physician, but who was first born as offspring of the rain-drop whose children were begotten and born at the times and seasons fixed by the ordinance of the god of the Tao or Path.

The new-born god was fed on the milk of ten nurses, the ten gestation months of Minu-tchir's cycle-year, and he was thus like Fēridun nursed by the milk of Pur-mājeh, the full-moon cow, and it was with his grandfather Sām's club or tree-born sceptre that he slew the stationary year-elephant, who had broken the chains binding him to the revolving Great Bear, and whom he was to succeed as the elephant-year-god of the year measured by the path of the sun through the stars¹.

¹ Mohl, *Livre des Rois*, vol. i. Minu-tchir, pp. 275—288.

After this victory his father Zal sent him to capture the world's central mountain Sipend, where Neriman, the man (*ner*) god Sām's father, had been slain, and he accomplished the task in the disguise of a salt merchant, who was allowed to enter the castle to sell his wares, and on entering it slew its defenders. He thus established himself as the new ruling god born like the sun-ass from the salt Mother Ocean. This god of the elephant rain-cloud born of the cypress-tree, nursed by the ten months of gestation of the moon-cow, whose weapon was the club stem of the mother-tree and the distinctive sceptre of the storm-god, became henceforth for thousands of years of early Persian history the god who in the various phases he assumed in the changes of national religious belief still remained the national exponent of the original Indian creed which traced the origin of life on earth to the mother-tree or plant impregnated by the heaven-sent germs brought to earth by the rain.

His active work as the national god began after the death of Minu-tchir the sun-god, whose year of three cycle-years was measured by successive periods of ten lunar months of gestation beginning with the autumnal equinox. The rule of his successor Nodar or Neo-tara, the new star, is the age when the annual course of the sun through the stars became a factor in the measurement of the cycle-year. This new star-god is apparently the star Arcturus, who was Lakshman in Rāma's year, and which had been in previous epochs worshipped as the Indian and Zend Aryaman, the Greek snake-god of the sun Asclepios, the divine physician who cured all human ills by the regular succession of healing seasons.

His reign, as recorded in the Shah-nāmah, was a period of anxiety and confusion during which the sun-worshippers of Minu-tchir's army, led by Kaweh and his son Karna, were defeated by the Turanians under Afrāsiāb (Frangrasyan) and Wisch (Vi-sākha), the brother of Pashang (Pushan), whose standard was the horned (*keresa*) club (*vazda*) or trident, the sacrificial stake of Frangrasyan's brother Keres-a-vazda, the

Guersivaz of the Shah-nāmah. The rule of the southern agricultural confederacy of the gardening races came to an end when Frangrasyan slew his brother Aghraēratha, the foremost chariot, the star Canopus, who ruled the year of the Pleiades in the age when Vi-sākha (April—May) was its mid-month, and his son was Go-patshah, the king (*badshah*) of the cows ruling the year measured by gestation-months¹.

This period of Turanian rule ceased with the installation on the throne of Kai Kobad, the infant Kavād of the Bunderish, the first of the Kushika Kayanides or star-kings, who was found in the reeds of lake Zareh by Āuzūbo or Uzava, the goat-god called the Tum-aspa or swift horse².

This exploit is in the Shah-nāmah assigned to Rustum, who rode to find the hidden king on the star-spotted horse Raksh, found for him by his father. He discovered him on Mt. Alburz, the central world's mountain, the home of the Sin-murgh. He thus was the first in Persian history to begin the search for the year-sun-god by tracking his paths through the stars, and when he found him and installed him on the throne he led the Iranian army which defeated that of the Turanians³.

The developement of Rustum as a year-god of the age when time was first measured by the passage of the sun through the Nak-shatra stars advances another stage in the history of Kai Kaous, son of Kobad, the first great ruler of traditional Kushika history. He entrusted the command of his forces to Thous, son of Nodur or Neotara, whose banner was the elephant, and who, as we have seen in previous mention of his name, pp. 155, 156, in the history of South-western Asia, was the Hebrew Tammuz, the Akkadian

¹ Mohl, *Livre des Rois*, Newder, vol. i. pp. 202—243; West, *Pahlavi Texts*, part i. Bundahish, xxxi. 20, Sacred Books of the East, vol. v. pp. 135, 136; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iv. sect. e, Immigration of the sons of the rivers and the antelope into India, pp. 173, 174.

² West, *Pahlavi Texts*, Bundahish, xxxi. 23, Sacred Books of the East, vol. v. p. 136.

³ Mohl, *Livre des Rois*, Gweishah Kai Kobad, vol. 1. pp. 348—383.

Dumu-zi, the son of life, the star Orion¹. The first military expedition of his reign was that in which he tried to assert his right to direct the annual path of the sun through the heavens by attacking the king of Māzanderān², the land of the cleft (*mas*), the Milky Way or mid-channel of heaven, the primitive path of the sun-god which he was led to change. On his departure he left behind him as his Vice-gerent Milad, meaning the youth, the father of Gurgan, the wolf (*gurg*), one of the pointing stars of the Great Bear, who was, as we shall see, one of the leaders of the wolf-race who looked on the Great Bear as the heavenly guide of the sun-god riding on the black horse, who showed him his year-track through the stars. On his arrival in the country he sent forward as leader of his forces Gīv, the speaker, who bore the banner of the wolf, and was the son of Gūdarz the vulture, the Pole Star Vega, whose banner was the golden lion, the star Leo with the Pole Star jewel in the centre. And Giv, as we shall see later on, especially in his search for king Khu-srava, was the star Arcturus, the leader of the sons of the wolf-sun-god³. This army was attacked by the White Div, whom the king of Māzanderān summoned to his aid, and almost entirely annihilated by him; and king Kaous who lost his eyesight in the land of the worshippers of the

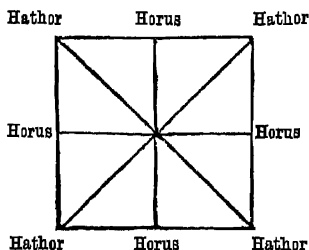
¹ Mohl, *Livre des Rois*, Newdei, vol. i. p. 323, Kai Kaous, p. 387, vol. ii. p. 105.

² Māzanderān is in Persian geography the name of the country south of the Caspian sea. It is described as the country of the Dævas or Divs, called Māzaina in the *Zendavesta*, with whom are associated the Varenya Dævas, or those of the four-sided land of Varena, the Garden of God and the home of witches and sorcerers and of tree and pillar worship. In the centre of it is Mt. Alburz, the centre mountain of the world round which the sun is said to turn, and Māzanderān is said to lie between the ears of the sun-ass. It is the country of Ragha or Rai, the home of Rā, the pillar-sun-god. In the Shah-nāmah story of the war of Kaous in Māzanderān, the earthly territory of the Garden of God is transferred to its heavenly counterpart above it, the home of Varuna, the heavens' god. West, *Pahlavi Texts*, i. Bundahush, xv. 28, xix. 5, v. 3, 5; Darmesteter, *Zendavesta*, Introduction, iv. 23; *Abān Yasht*, 22 Sacred Books of the East, vol. v. pp. 58, 68, 22, 23, vol. iv. p. cxvii., xxiii. p. 59.

³ Mohl, *Livre des Rois*, vol. i. Kai Kaous, pp. 395—400, vol. ii. pp. 105, 482.

blind gnomon pillar, was imprisoned by Arzeng, the general of the White Div.

Kaous then summoned Rustum to his aid, and he in this expedition, in which he followed the route of the Seven Adventures, and not that by which Kai Kaous had reached Māzanderān, first put on his impenetrable armour as a sun-god, the spotted skin of the star leopard¹, the parent animal of the Persians, the Greek Persae, the modern Parsi fire-worshippers, who are sons of the leopard (*pars*). This symbolic vesture of the sun-god making his way through the stars was reproduced in Egyptian mythology and ritual. In the latter it was the official garment of the priests and of the priest-king Pharaoh, the incarnation of the sun-god Rā, whose Egyptian name is Pir-aoui, the god of the double great house of the southern and northern sun, for we find it stated in the epitaphs of Unas and Pepi, kings of the fifth and sixth dynasties, that they enter heaven with their leopard skin upon them². Also the plan of the heavens in the temple of the Virgin Mother at Denderah, oriented to the Pole Star Dubhe α in the Great Bear, on which all the stars known to Egyptian astronomy are mapped, is drawn on a pictured leopard skin divided into the eight compartments of the square of the eight-rayed star drawn by the fig-tree plough in Indian ritual. This is dedicated to Horus and Hat-hor, depicted in the temple as his Pole Star mother, and arranged thus,—



¹ Mohl, *Livre des Rois*, vol. i. Kai Kaous, pp. 401—403.

² Budge, *Book of the Dead*, Translation, Introduction, pp. cxviii., cxx.; Maspero, *Ancient Egypt and Assyria*, p. 49.

the angular points of the St. Andrew's cross indicating the year of the flying sun-hen being dedicated to Hathor, who had in the mythology of this age become the sun-hawk of the sons of the fig-tree, and those of the central St. George's Greek cross being dedicated to Horus, who is thus indicated as the ploughing-god of the equinoctial seasons of the year-cycle of the eight-rayed star, who as the ninth of the Egyptian creating-gods completed the nine days of its week¹. And this consecration of the points of the eight-rayed star to Hathor and Horus is also repeated on the circular Zodiac of Denderah depicted in the frontispiece, where the bird-headed Horus appears as a pair of twins. Also in this zodiacal Denderah map the path of the sun through these stars, beginning with Pisces, is retrograde. In this expedition of Rustum clothed in his leopard-skin armour along the road of the Seven Adventures, he was the god of the Great Bear, the Persian form of the Mexican leopard-god Tezcatlipoca, whose name means "the Lord of the Shining Mirror," and who is depicted as a one-footed Pole Star god, who in one of



the pictures representing him here reproduced is tied by the leg like Ixion to the St. Andrew's cross of the solstitial sun, his foot being fixed in the fish placed in the centre of the cross, the mother-fish of the constellation whence the ram-god of this cycle-year was born, and the first form of animal life born to the goddess Bau in the southern abyss, whence life first issued; and he bears in his left hand the symbol of the triple thunderbolt of the year-gods Buddha, Vishnu, and Marduk, while his right hand holds the reed-symbol of the growing plant. This god thus bound, when transformed into the Mexican Great Bear, is represented as a leopard constellation². And as this

¹ Lockyer, *Dawn of Astronomy*, chap. xx. The Date of the Temple of Hathor at Denderah, p. 205; Adams, *The Book of the Master*, The Temple of the Virgin Mother, pp. 72, 73, note to pp. 200, 201.

² Nuttall, *The Fundamental Principles of Old and New World Civilisation*, pp. 8—12, 82.

constellation in its retrograde motions round the Pole led the sun with it in the astronomy of this age, the Great Bear leopard-god was rightly described as the god of the shining star-mirror which reflected their motions through the sky, telling of the progress of the year it ruled.

This Great Bear leopard, the ruler of the stars, is also depicted in the pictorial creed of the Hittites, Plate II., where the flower-mother-goddess of the sun and her son, the god with the double axe of the Indian Parasu Rāma and of Sethlans in Etruscan mythology, are represented as standing on star-leopards. This leopard also appears in Greek mythology in the pair of leopards drawing the car of Dionysos, who is shown by the story making him father of the twin sons of Ariadne Corona Borealis, Oinopion the wine-drinker and Staphylus the bunch of grapes, to be the god borne in the heavenly car of the leader of the year, which car was in almost all mythologies of the old world, as we have seen, the Great Bear. This car-borne god drawn by the leopard-stars of the Great Bear was son of Semele, the daughter of Athamas Tammuz or Dumu-zi, the star Orion. That she was the Great Bear goddess is shown by the story that her unborn child was transferred from her womb to the thigh of Zeus¹, that is to another form of the Great Bear, as the thigh of the great ape who turns the stars round the Pole. And that this god, who became the wine-king, was originally the god of the northern worshippers of the Great Bear as the waggon of the year-god is proved by his names Sabazios and Bromios, meaning the god of the Thracian and Phrygian barley-brewed drink Sabaia, made of Bromos corn². And it was this god, the drinker of northern barley-beer, who was borne on his leopard car as the god of the fire-worshipping sons of the wolf, who sowed barley in India with the Great Bear wolf-plough (*vrika*) of

¹ Hewitt, *History and Chronology of the Myth-Making Age*, chap. vii. sect. 2, The Birth of the sun-god born of the Thigh, pp. 397, 398.

² Ammianus Marcellinus, 26, 8, 2; Harrison, *Prolegomena to the Study of Greek Religion*, Bromius Brautes Sabazios, pp. 414-420, note 2.

the Ashvins. And it was in his Grecian form or Dionysos that he perpetuated in his rites the seasonal dances of the women of the early matriarchal age in India, who were, as we have seen, the ancestral mothers of the Iberian growers of wheat and barley in Asia Minor.

It was this armour of his guiding leopard which made Rustum invulnerable in the early stages of his career but which failed to protect him in his contest with Isfendyar, who could not be wounded by the arrows he shot from the bow of Djaj, the jungle-hen which he had added to his club. His story as the sun-god of the ethical reformation establishing the moral teachings of Zarathustra will be told later, but here it will suffice to say that Isfendyar was made by eating pomegranate, the sun-fruit, at his birth, invulnerable except in his eyes, and in his battle with Rustum he wounded him so severely that his life was only saved by the Sin-murgh, the moon-bird, who instructed him how to kill Isfendyar by bringing from the Delta of the Indus, the centre of the world, a dart made of the branch of the Hōm-tree mother of life, which he steeped in wine and shot into Isfendyar's eyes, thus causing his death, which was, as we shall see, shortly followed by his own.

It was during the reign of Ku-shrava, the successor of Kaous, that he added to his armoury as his principal weapon not only the bow of Djaj the jungle-hen, but also a new girdle called Bebr-i-bayan, that of the Tiger of tigers, the star-girdle of zodiacal stars of the eleven-months year headed by Pegasus, the tiger constellation.

We must now return to the history of Rustum's expedition to free Kaous from his imprisonment in the Milky Way. He started on it riding his star-horse Raksh and armed with his club and lasso, and his road to the dungeon where Kaous was imprisoned led him through Seven Adventures, in which he slew seven successive foes. This journey is identical in several of its details, and perfectly corresponds in the original conception on which it is founded, with that of the two Mexican Twins Ma'asewe and Uny-

anyewe, representing the two solstitial seasons of the Mexican and Chinese year of the rabbit, who in their world-conquering expedition, which I have fully described elsewhere¹, successively slew the six gods of the six directions of space, the East, North, West and South, going round in the retrograde track of the Great Bear, the witch of the Nadir, the fourth foe slain by Rustum and the antelope-god of the zenith. Unfortunately for the comparison of Rustum and Isfendyar's Seven Adventures with the similar stories in other mythologies we have not in the Shah-nāmah an equally reliable form of the original historical legends of Persia as that we find in the Indian Mahābhārata, which has been always regarded as a national religious history, and contains many interpolated episodes from different forms of the narrative which greatly assist in the explanation of the meaning of the symbolical story. Firdousi's poem was written in a more purely literary spirit with less strict regard to early details, and omits in the broad outlines of the narrative many of the incidents which in the histories prepared by the original national chroniclers revealed to those who were initiated in the historic symbolism of pre-individualistic narrators the real meaning their authors intended to convey. Rustum after slaying the witch goddess of the South reached, as the scene of his fifth adventure, the Garden of God, a well-watered land of perpetual summer, where he defeated and took prisoner Aulad, meaning the descendants, the young warder of the garden. He who is in this story the representative of the stars Gemini guarding the garden as its doorposts was taken by Rustum, who bound him, as his guide to, the camp of Arzeng, a star in the Milky Way, whom he slew, and then Aulad showed him the way to the town where Kaous was imprisoned. Kaous there told him that the physicians had said that his blindness could only be cured by the blood of the heart and brain of the

¹ Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay ix. pp. 266—273.

White Div, who lived in a cave which he could only reach by a road over seven mountains to be shown him by Aulad.

This Div is described in the *Shah-nāmāh* as an immense black snake, the symbol of the god Tan in Greek mythology, with the mane of a lion, a similar monster to the year-snake Fafnir, whom Sigurd, the son-god of the North, slew with his spear as he passed over a trench in which Sigurd had hidden himself¹. He was slain by Rustum in his cave after a long fight, ended by Rustum stabbing him in his belly with his dagger, as Sigurd slew Fafnir, and Rustum took out his liver as Sigurd took out Fafnir's heart. With the blood of the snake-god's liver he restored the sight of Kaous as the Ashvins restored that of Rijr-ashva, the blind god of the gnomon stone, the sexless father of the son-god Hiranyahasta, whose mother was the goddess of the wolf race whose banner was borne by Gīv, the star Arcturus, who led Kaous's army in *Māzanderān*².

After his release of Kaous Rustum led his army against the king of *Māzanderān*, who, when he was attacked by Rustum, changed himself into a stone pillar, and when Rustum took him in this guise to Kaous, he became a boar, the sun-boar of the age of pillar-worship, and in this form he was slain by Rustum³. And this last transformation added to the other evidence furnished by the *Shah-nāmāh* account of the warlike adventures of Rustum, Kaous, and his army in *Māzanderān* proves that the Kushika rule began with the introduction of lunar-solar worship by observing the movements in the heavens of the stars, sun, and moon, and the consequent abandonment of the worship of the sun-gnomon pillars as official measurers of time.

In the history of Rustum and Kaous the campaign in *Māzanderān* is followed by the story of the marriage of Kaous to Sūdabeh, the black (*sūd*) daughter of the king of Hamāveran, the land of rain (*hamā*), the country whence the

¹ Hewitt, *Ruling Races of Prehistoric Times*, vol. ii. essay viii. pp. 120, 121.

² Mohl, *Livre des Rois*, Kai Kaous, pp. 404—430. ³ *Ibid.*, pp. 445—447.

South-west monsoon comes. The relations between Kaous and the king of Hamāveran began when the Arabs of Egypt and Syria revolted. Kaous led his army against them, and according to the geography of the *Shah-nāmah* took them by the sea of Zareh, that is the Indian Ocean of the shores of Baluchistan, called after the Helمند lake Zareh or Kashava. On landing he is said to have found himself in the midst of three countries with Egypt on his left, Berberistan, the land of Lybia, on his right, the sea of Zareh being between them, while in front of him was Hamāveran¹. This description of the route seems to look on the Red Sea as part of the Indian Ocean which went round Egypt and intervened between it and Berberistan or Lybia, but it definitely places Hamāveran south of the Indian Ocean, and of Egypt and Lybia, and hence it is quite clear that it lay beyond the Somali coast. As the land of rain whence the monsoon came it was the Abyssinian country on the Blue Nile², called by the Egyptians the land of Kush, whence their kings came who bore on their foreheads the Indian Kushika sign of the Uræus Nāga snake, and introduced there the Chaldæan astronomy which measured the year by the passage of the sun through the stars.

When Kaous arrived in this country he was met by an army of Berbers and Egyptians led by the king of Hamāveran, who, when his forces were utterly defeated, agreed to pay tribute to Kaous. Kaous then asked for the hand of his daughter Sūdabeh, whom he married, and her name, the black (*Suda*) queen, shows her southern origin. After the marriage Hamāveran invited Kaous to visit him, but took him and his generals prisoners when they arrived at his palace and shut them up in a fortress on a mountain overlooking the sea. When Afrāsiāb and the Turanians heard of this they invaded and overran Persia, and Kaous sent for Rustum. He came from his home near the Helمند in Baluchistan with his army across the sea and defeated the

¹ Mohl, *Livre des Rois*, Kai Kaous, vol. ii. pp. 3, 4.

² Maspero, *Histoire Ancienne des peuples de l'Orient*, p. 146.

Egyptians and Berbers, led by Hamāveran, released Kaous and replaced him on the throne, and then drove the Turanians out of Iran¹.

This maritime expedition of Kaous the Kushika king to Africa is an important episode in Kushika history, as it tells us of their victorious invasion of Abyssinia and Egypt, the results of which I shall further point out when I describe them as a community of traders both of sea and land who made themselves rulers over all the lands bordering on the Indian Ocean, including India, which was in Persian tradition ruled by Rustum, and in Indian local history was the kingdom of Rāma and the Kushika Nagas.

It was after this conquest of the then known world that Kaous built his palace on Mt. Alburz and established a national tower of astronomical observation, one of the Assyrian ziggurats which were entrusted to the priests. It was then that, according to tradition, he tried to have himself taken up to heaven by eagles and aspired to be God himself, till he was punished for his presumption by being brought with his eagle-borne car to the ground and left alone in the forest. He was there found by Rustum, Gīv, the star Arcturus, and Thous Orion, and reinstated on the throne.

This episode of Kaous and the eagles may be compared with the incident I have recorded in telling of the history of the birth of Bharata Sakuntala's son after three years' pregnancy. In this it is said, p. 333, that Vishvā-mitra her father, the year-god of the year beginning at the winter solstice, created a new world, in which the stars were led by Shrāvana α Aquilæ², and this star is the sixth of the seven

¹ Mohl, *Livre des Rois*, Kai Kaous, vol. II. pp. 3—29.

² This star which as the 23rd Nakshatra is certainly one of the year-stars of the national astronomers of the three-years cycle-year, and which is called in Arabic Alnasr Altair, the Vulture, the Great Bird, is probably the Vulture which in the story of Rāma fought Rāvana when he was flying away with Sitā and had his wings cut off, and who afterwards showed Rāma the route by which he was to seek her, and on which he first met with the Gandharva Vishvā-vasu, the Great Bear. For further evidence as to the historical purport of the astronomical recognition of α Aquilæ as a ruling year-god, see Note A, The Milky Way, at the end of this Chapter.

Lumasi. I have already shown, on pp. 228, 229, how the first three of these stars, the Great Bear, Virgo, and Arcturus, ruled the year of three seasons, and elsewhere I have shown that the four remaining stars (1) Kakshi-sa Sirius, the door (*kak*) horn (*shz*) star (*sa*), (2) Ente-na-mas-luv Hydra, the divine (*en*) foundation (*te*) of the prince (*na*) of the black (*lav*) antelope (*mas*), (3) Ta-ku or Id-khu Aquila, the creating (*id*) mother-bird (*khu*), and (4) Pa-pil-sak Leo, the sceptre (*pa*), the great (*sak*) fire (*pil*), ruled a year of the four seasons of the cycle-year¹. In this year Sirius ruled the summer solstice, Hydra, the star of the black antelope, the Indian antelope-god Krishna, born, as we have seen on p. 343, in Shrāvana (July—August), the month of the star Shrāvana α Aquilæ, the autumnal equinox, Aquila, the winter solstice, and Leo the vernal equinox; and this was apparently the year alluded to in the tradition of the ascent of Kaous to heaven by the eagle-drawn car, and in Vishvā-mitra's year, in which the year-stars are led by Shrāvana α Aquilæ ruling the autumnal equinox as the creating mother-bird.

The history of the remaining part of the reign of Kaous, as sketched in the next chapter, will show that it was during this second stage of his career that the eleven-months year succeeding that of the three-years cycle began, and it is apparently to this change in time measurement that Kaous's fall from Heaven refers.

H. *The Kushika as the Khati or joined races and their international trade as marked by the diffusion of the ceremonial use of incense.*

In the history of the races who united to form the three-years cycle-year of the Kushika Nāgas I have only hitherto spoken of that of the sons of the Banyan fig-tree, who were in India the sons of Sharmishtha, the first wife of Yayāti. It was they who as the Druhyu, the trading carriers, the

¹ Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iv. pp. 370—372.

promoters of witch-craft, the Anu star worshippers, and the Purus, or northern men, whose high-priest was Kutsa, who measured time by the lunar-year, began this epoch by dividing the three-years cycle into four divisions of ten months each, in which the equinoxes and solstices were both reckoned as chief factors in the measurement of annual time. But it was a new race who worshipped the year-sun-god Rāma, who measured the year of the passage of the sun and moon through the Nakshatra stars, and who now became Krishna, the black antelope sun-god which made India, a country united under the supreme rule of the Kushika kings of Kashi (Benares), the centre whence the commercial maritime trade of the world was developed.

The leaders of this great national advance were the descendants of Yadu Turvasu, the twin sons of Devayāni, the second wife of Yayāti, who had been thrown by Sharmishtha into a well, the tower of the cycle-year, and taken thence by Yayāti. She was a daughter of Ushana, the son of Bhṛigu the Phrygian fire-god, the rain-god of the Ashura, successors of the Dānavas, who is also called Shukra; and he was the rain-god of Vasu the northern leader, the god of the Great Bear who (pp. 239, 240) set up the male bamboo as a divine symbol on the Sakti mountains. The Ashura, whose god was Ushana, and for whose good he said he brought rain¹, are the mixed Nāga Kushika race of Bhārata northern conquerors, called in the Brahmanas Mlecchas or speakers of foreign tongues². He is in the Mahābhārata said to be the opponent of the Angiras priests who offered burnt sacrifices of animals slain at the sacrificial stake, and who were sons of Brihaspati the Pole Star god. In Rīg. viii. 23, 17 he is called the Hotar, the fire-kindling priest who poured (*hu*) libations on the altar of the men of the Jāta-

¹ Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 191, lxvii. pp. 241—243, where he says, "It is I who pour rain for the good of creatures, and nourish the annual plants that sustain all living things," lxxxiii. p. 253.

² Eggeling, *Shat. Brāh.*, iii. 2, 1, 24, Sacred Books of the East, vol. xxvi. p. 32.

vedas fire, that kindled in the centre of the altar within the triangle of three Palāsha twigs, on which the offerings were libations of milk. In Rig. i. 83, 5 he is said to drive the cows of light, and in Rig. i. 121, 12 he is called Kavi Ushana, and gave Indra his thunderbolt, that is made him the god who slew the year-god at the end of his year. He is also in Rig. iv. 261 called Kavi, the wise, and in five other places Kavya, with the same meaning, and this is an epithet of the Kushika kings. It denotes the wise ape Kapi or Kabi, and hence this ape-god Ush is as a northern god probably one of the gods imported like the Vedic god Agni, the Wend Ogun, the Slavonic Ogni¹, with the theology of the Finn lovers of honey and believers in the bee-born inspiration of this age, when the world was looked on as a bee-hive ruled by the bi-sexual king and queen bee. He is said in Rig. x. 40, 7 to have brought up the Ashvins, drinkers of the honey drink, who drove the three-wheeled car of the cycle-year, and thus he appears to be a Finn god, the creating storm-bird Uk-ko, who in Finn mythology dwelt in the Pole Star, and who as a male god of this age became the bird-headed ape Su-griva, made by Rāma ruler of his year.

His daughter Devayāni is shown by her name to be the sun-goddess ruling the Devayāna season of the solstitial year from the winter to the summer solstice, and her twin sons, Yadu, Tarvasu, are said in the Mahābhārata to be the ancestors of the Yādava and Yavanas².

The Yādavas, called Yadu-bunsi, sons of Yadu, survive under the name of Yohiyas, Jadons and Yaudhyas, as a powerful tribe holding large tracts of land in Northern India, and especially in the country west of the Jumna extending from Muttra, the holy city of Krishna, their black antelope-god, to the Sutlej and Multan. Those of the tribe who are Rajputs belong to the Chundar-bunsi, or moon-born races,

¹ Tiele, *Outlines of the History of Ancient Religions*, 113, Religion among the Wends, p. 185, 70, Religion among the Hindus, p. 113.

² Mahābhārata Ādi (*Sambhava*) Parva, lxxxv. p. 260.

who trace their descent to the lunar rulers of Yayāti's epoch¹.

They as Yaudhyas, appear in the Mahābhārata as paying tribute to Yudishthera the Pāndava king², and were apparently local kings of the country at the junction of the five rivers of the Punjab with the Indus. They are divided into three clans, which show by their names (1) Langa-vira, worshippers of the Linga or Viru, (2) Madho-vira, drinkers of the inspiring and intoxicating honey drink (*madhu*), and (3) Adam-vira, sons of Adam the Hindu admi, meaning man, the father of the red-race sons of the fig-tree, that they belong to the confederacy of the northern Nāga-kushikas who ruled India at this epoch³.

The Tur-vasu of the race of Turan, the god Tur, called Yavanas, or growers of barley (*yava*), a name comprising all the principal trading and agricultural castes of Northern India, are represented in ancient Indian maps as dwelling on the banks of the Indus. They were the immigrants from Asia Minor who made barley their national parent plant instead of rice, and who still at the yearly spring harvest-home of their cold-weather crops, when the Arwan or first-fruits of the barley harvest are gathered, take the grain of the first cut sheaf out of the ear, mix it with milk and sugar, and every member of every land-holding family tastes it seven times⁴.

In the Mahābhārata the Yavana king is Bhaga-dhatta, the offspring of the tree with edible fruit (*bhaga*), the fig and the mango-tree, who bore on his head the most wonderful jewel on earth, the Pole Star. He was brother to Kuntī or Prithī, the mother of the Pāndavas, but in the war between them and the Kaurāvyas fought on the side of the latter⁵. In the

¹ Beames, Elliott's *Memoirs of the Races of the North-West Provinces of India*, vol. i. Jadon, p. 128, Johiya, p. 140, Bhatti, p. 37, vol. ii. Bhattiana, pp. 16—23.

² Sabha (*Dyuta*) Parva, li. p. 105.

³ Cunningham, *Ancient Geography of India*, pp. 244—246.

⁴ Beames, Elliott's *Memoirs of the Races of the North-Western Provinces of India*, vol. i. p. 197.

⁵ Mahābhārata Sabha (*Rajasuyarambha*) Parva, xv. p. 45; Ādi (*Sambhava*) Parva, lxxxv. p. 261.

contest between him and Arjuna, in the battle deciding the war, in which he was slain by an arrow headed by a crescent moon, he hurled at Arjuna the Vaishnava weapon, that with which the gods of Vishnu's year were killed, the arrow of the two pointed stars of the Great Bear. This would have slain Arjuna had not Krishna, his charioteer, the year-god who rose again to life when struck by it, interposed his invulnerable body before that of Arjuna and received it, so that Bhaga-dhatta's weapon was harmless¹.

Bhaga-dhatta is called the king of the Prāg-jyotishas, the men of the star (*jyotis*) of the East who ruled Central India, the land of the Nerbudda, with the port Prāg-jyotisha at its mouth. This is the Baragyza of Arrian, the modern Broach, called in the Mahābhārata Prabhasa, the primitive dwelling-place (*bhasa*). It is said to have been founded by a Vidarba king, that is by a Gond or Haiheya ruler of the races preceding the Khati, or joined people, who called Central India the home of the eight united Gond tribes Vid-arba, or the double four (*arba*), using the Semitic word arba for four². He also ruled the Tapti valley with its sea-port Surpāraka, the modern Surat.

The maritime trade from these ports and from the Yādava port of Dwārika in Khātī-a-wār was not confined to Indian sea-bound commerce, but extended to all parts of the Indian Ocean. Its founders were the Khati or joined races, the Yadu-Turvasu, who are called in three passages in the Rigveda sea-faring people protected on the sea by Indra³. They, besides these three ports at the mouths of the Tapti, Nerbudda, and on the coast of Khātī-a-wār, certainly ruled the Great Ikshvaku port of Patāla at the mouth of the Indus, which is now about 115 miles from the sea, its site being occupied by the city of Hyderabad in Scinde. They between them ruled the country extending from the junction of the five rivers of the Punjab to the mouths of the Indus, and

¹ Mahābhārata Drona (*Samsaptika badha*) Parva, xxix. pp. 95—98.

² Mahābhārata Vana (*Tirtha-yatra*) Parva, cxviii., cxix., cxx. pp. 363—365.

³ Rig. vi. 20, 12, i. 174, 9, iv. 30, 17.

the whole land of Khāti-a-wār and Saurashtra (Guzerat) The Yādava capital on the Indus was Multan, or Malli-thana, the place of the Mallis or mountain races. It is called by Herodotus iii. 102, iv. 44, Kaspaturus, and he says it was the capital of the Paktues, described by him in vii. 67 as wearers of goat-skins, the original dress of the Indian Vaishya, and of the Akkadian priests who worshipped the Pole Star as the goat-god. They are called in Rg. vii. 187 Paktha, and described as allies of the sun-worshipping Tritsu. Their name is a form of the Pushtu word Pakthā-nah, meaning "dwellers on the hill" (*pukht*), akin to the Persian Pushta, and they are the modern Pathans, who were originally Pakhtans, the speakers of the hill or Pushtu language¹.

In the Bhavishya Purāna, Shamba, the son of Krishna, the father-god of the Shambara sons of the spear (*shamba*), is said to have founded in Multan a Mitra-vana² or grove, to Mitra, who was, as we have seen on p. 125, the sun-god ruling the year beginning like that of Deva-yāni with the winter solstice. It is said by Albiruni to have been originally called Kashyapa-pura, or city of Kashyapa, a name preserved in the Kaspaturus of Herodotus and the Kaspapuros of Hesychius; and he says it was also called Hamsapura, the city of the moon-goose, and Bhaga-pura, that of the tree with edible fruit³, so that it was a stronghold of the sons of the fig-tree of Kashyapa, and it and the Yādava country between the Indus and the Jumna which it controlled was the head-quarters of the bearded warrior sons of the goat-god, who had substituted the spear for the bow and club, the original weapons of war, and who were the red race of the Indian Kshatriya warriors of the lunar stock; and they as cattle-herdsmen, who used the club quarter-staff before the spear, were the Gaurian sons of the mother Gauri, the world cow.

¹ Thornton, *Life of Sir R. Sandeman*, p. 12 note.

² Cunningham, *Ancient Geography of India*, pp. 232—235; Sachau, Alberuni's *India*, vol. i. chap. xxix p. 98

Their partners, the Turvasu, or Yavanas, were the race called in the passage in the Mahābhārata describing the colour of the Indian castes, the yellow Vaishnava¹. There are the Dravidian sons of the turmeric (*dravida*) yellow dye used to anoint brides and bridegrooms at the weddings of the Brahmans, Kayasths, Rajputs, and many other of the higher castes, and this anointing is accompanied in Kayasth and Rajput marriages by the union of the wedded pair under the auspices of the plough, the Great Bear, the parent symbol of the barley-growing races².

These Khati, or joined races, are the Khatæi named by Arrian, *Anabasis* v. 22, with the Malli as ruling Punjab tribes in the expedition of Alexander the Great³, and they still survive as the modern Khattri, who are both traders and warriors. They were the cattle-herdsmen and warriors, the northern sons of the wolf, united with the yellow Turanians, who as the Paktha, Malli or mountain people, came into India through Seistan, the Kushika birth-place, the land of Rustum, the Gandhāra country of Gandhāri, the Pole Star Vega. She was the mother of the hundred Kaurāvyā sons, the fathers of the people of this Kushika confederacy, who were in Buddhist chronology the Shatam Maharajika Devaloka, the hundred divine kings ruling the first age of their chronological history preceding that of the year of eleven months of thirty-three days each, called that of the Tavatimsa or heaven of the thirty-three.

These people, who united with the maritime tribes, who had from the days of the first seafaring migrations in the epoch of the Pleiades year dwelt on the Indian coasts and rowed their boats on the Indian Ocean, had learnt the arts of weaving and dyeing, and had become, owing to the increase of population and prosperity, inland commercial dealers in the goods they manufactured. And when the

¹ Mahābhārata Canti (*Moksha-dharma*) Parva, clxxxviii. 5, p. 48.

² Risley, *Tribes and Castes of Bengal*, vol. i. Brahman, p. 149, Kayasth, p. 448, vol. ii. Rajput, pp. 189, 190.

³ Cunningham, *Ancient Geography of India*, p. 216.

maritime trade of this period began they who were weavers of cotton began to export it. It was first obtained from the Simul cotton-tree (*Bombax heptaphylla*), sacred to the Ashvins and offerers of human sacrifices, and afterwards from the cotton plant Karpāsa, introduced by the Kaurs and Kurmis, which was so exclusively cultivated throughout the region of the black cotton soil of Western India as to give to Sau-rashtra (Guzerat), the kingdom of the trading Saus, the name of Karpasika, by which it is known in the Mahābhārata¹. It was their ships which brought to the Persian Gulf the cotton cloth called in the earliest Babylonian documents Sipat Kuri, or cloth of the land of Kur, the home of the Kaurāvya Kaurs, and also Sindhu, the ancient form of Hindu and India, as the land of the Babylonian horned moon-god Sin or Singh, the Sadin of the old Testament and the Sindōn of the Greeks².

But their ships took thither not only cotton, rice, gold, silver and spices, among which cinnamon is mentioned by Herodotus iii. 111 as one of the articles of Phœnician trade, but also ship-building timber and ships for sale and hire. It was only the wooded western coasts of India, on which teak grows near the sea, that could supply timber for building ships to the people of the treeless coasts of Baluchistan, Persia, North-west Africa and Arabia, where the lands near the sea are either entirely barren of timber or grow only the *Mimosa nilotica* or Gum Arabic, the *Boswellia Carterii* or Frankincense tree, the palm, the Ithel or larch, the sycamore, chestnut and several other soft-wood trees³. From these only small dug-outs hollowed out of palm-trees could be made, and in the Persian Gulf the only native boats were skiffs called Kufa, made of skins covering a timber framework.

It is hence absolutely certain that the ships spoken of

¹ Mahābhārata Sabha (*Dyuta*) Parva, p. li. p. 141.

² Sayce, *Hibbert Lectures for 1887*, lect. iii. p. 138.

³ Palgrave, *Encyclopædia Britannica*, ninth edition, vol. ii. p. 236; Stanley, *Sinai and Palestine*, pp. 18—24.

in the elaborate inscriptions at Girsu or Lagash describing the trade of the Euphratean Delta, and written in the oldest form of cuneiform script, were either brought thither from India, or, as the modern Arab ships still are, built of Indian teak, called in the inscriptions Ghalāka, and said to be used for the beams of the temple of Gud-ia, and to have been brought from Gu-bi-in-ki, the land of Kur. It was Indian ships that brought from Mag-ana or Sinai the diorite (*dag-kal*) of which Gud-ia's statue, on which the inscriptions are engraved, was made, as well as the alabaster from Tidanum, the mountains of the West, the gold from Kur-mi-luk-ka in the South-west, which was certainly India, and the Usha wood frankincense, the product of a tree called Gish-kal, the mighty (*kal*) tree (*gish*), which was to the Egyptians the most precious product they brought from southern Arabia, the land of Punt¹.

These inscriptions must have been engraved in the Bronze Age, as they speak of copper (*urrud*), and tin (*anna*) brought from Ki-galaddaki in the North, the Assyrian Kimash or copper country, the name of the Caucasus mountains, where alone, except near Bamian in the Himalayas, tin is found in South-western Asia. But that that period must have begun at a very early age in Assyria is shown by the local cubit carved on the plan of the city land on the lap of Gud-ia's statue. This measures 20·63 inches, or the same length as that of the oldest Egyptian cubit of 20·6 inches used for recording the Nile inundations; and this is older than the later Assyrian Babylonian cubit of 21·6 inches, than that of 25 inches used by Khafra about 4000 B.C. in building the Great Pyramid of Gizeh², or than the age of Sargon I., who as a Semitic king ruled Assyria from Sippara or Sepharvaim, the two Sipparas, in 3700 B.C.³, and instituted the worship of Samas, the sun-god. These Indian merchant

¹ Hewitt, *Ruling Races of Prehistoric Times*, essay iii. pp. 280—284.

² Sayce, *Hibbert Lectures for 1887*, lect. i. p. 33 note; Adams, *The Book of the Master*, chap. x. pp. 132, 133, 138.

³ Sayce, *Hibbert Lectures for 1887*, lect. i. p. 21, iii. pp. 167—170.

traders established themselves on the Persian Gulf as the Kushite worshippers of the god they called Pate, the lord, the Indian Prajā-pati (Orion)¹, and were the sons of the Indian god Rāma of the cycle-year, who became the Babylonian god Rām-anu, the exalted one, the Akkadian Mermer or very glorious god², the Rāma Hvashtra, the hissing or stormy Rāma of the Zendavesta, who is invoked in the Rām Yasht, and the god worshipped in Damascus as Hadad Rimmon, the god of the pomegranate (*rimmon*) sacred to the sun-god called by Hesychius Ramas, the Highest God.

He was adopted by the Semites as Ab-ram, the father Ram, the parent-god of their race, who was originally the pillar-sun-god Rai or Ra. The head-quarters of these people in the Persian Gulf were the islands of Turos, called after the Tur-vasu Turanian father Tur, the god of the national tower, the hall of the national assembly, the dwelling-place of the gods, which was the Celtic Caer Sidi, the revolving tower of the island floating on the southern mother-sea; also Arad and Bahrein, the site of the modern pearl fishery called by the Akkadians Dil-mun, god's (*dil*) island³. It was thence that they emigrated by the Euphrates route to the Mediterranean as the Phœnicians of Tyre and Sidon and Byblos, whose god, as we have seen in p. 190, was Sakko, the Indian Shukra. We can trace their progress westward by the huge mounded tombs of Bahrein made of consolidated gravel and sand heaped about double-storied chambers built with blocks of rectangular concrete, which recall the chambered tombs of the Telugus in India, in which wives were buried with their husbands⁴. Similar tombs to these show us how the

¹ Sayce, *Hibbert Lectures for 1887*, lect. II. p. 114, note 1.

² *Ibid.*, lect. III. pp. 202, 203.

³ Theophrastus, *De Caus plant.* II. 4, 5, 5; Strabo, xvi. p. 766; Maspero, *Histoire ancienne des peuples de l'Orient*, p. 148

⁴ Holdich, *The Indian Borderland*, p. 209; Bent, *Southern Arabia*, chap. i. pp. 24—28; Sewell, *A Forgotten Empire*, Chronicle of Fernao Nunez, chap. XXII. p. 393; Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. sect. f, Incense worship and international trade, p. 250, sect. h, Emigration of the men of this age as told by their monuments.

Kushika traders who built them took their burial ritual and other distinguishing tribal customs enjoined by their national code to Asia Minor, Egypt, Etruria and Brittany, whither, as I have already shown in pp. 329—331, they imported their stone calendars and linga altars.

As traders in incense they took it with them from India for transportation to foreign lands before they settled in Arabia, and obtained thence the incense furnished by the Arabian incense-tree *Boswellia Carterii*. It was as incense collectors that they acquired in Arabia the name of Atjub, or men of incense (*ṭīb*), which, according to Dr. Glaser, became the Greek *Aethiops* or *Aethiopian*. From Arabia they passed to Abyssinia, whither their king Kaous went, according to the traditional history of the *Shah-Nāmāh*. There the Abyssinian Kushite kings, descendants of these immigrants, called themselves kings of *El Habasat*, that is of the country of the *Hbsti*, the collectors of incense and aromatic spices¹; and it was thence that they as conquering invaders introduced into Egypt the worship of the *Uræus Nāga* snake of the Indian *Nāg-bunsi*, with the years of the three enneads, or the twenty-seven-days month of *Horus*, the bird-headed ape, measured by the passage of the sun through the stars of the leopard-skin star map, and the incense cult was included in the ritual they brought with them.

The history of the incense trade from which the guilds of the Kushika merchants who ruled the traffic of this epoch both by sea and land took the name of *Aethiopians* gives a complete outline of their traditional national chronicles. It first originated in India, as we shall see later on, when we examine the evidence from Eastern Asia in the worship of the dancing *Shiva*, the Shepherd-god of the northern invaders ruling the confederacy formed by them with the previous occupants of the country, who celebrated the changes of seasons by dancing festivals. His wife was the

¹ Glaser, *Die Abyssinien in Arabien und Africa*, p. 27.

Naga-snake-goddess of the Banyan fig-tree, and the year he ruled was that of Rāma, originally the sun-god Rai, Ra or Ragh, who introduced, as we have seen, the cycle-year of the sun-god. The incense burnt in this new ritual was that extracted from the Indian incense-tree, the Salai *Boswellia thurifera*. In the Mahābhārata the first high-priest of these sons of the Banyan fig-tree who used incense ceremonially was Dhaumya, the son of smoke (*dhuṃ*), called in the first canto of the poem Ayodhya Dhaumya, that is the priest of Rāma, the god of Ayodha. His three disciples were Arani, the god of the fire-drill, the kindler of the perpetual fire in the centre of the national altar, Veda, knowledge, the god of this Jātavedas fire which gives the knowledge of the laws of birth (*jāta*) as taught in the year measured by the months of gestation, and Upa-manyu, the Great measurer (*man*), who as the god of the gnomon-stone is said to have become blind. But he, like Rijrashva the sun-god, under the name of the "erect horse," to whom the Ashvins restored his eyesight, recovered the use of his eyes by praying to them. He invoked them as the gods who weave the cloth of time by the white threads of day and the black of night, who have established the solstitial sun-year of the Devas and Pitris, the six months of the first solstice called Devayāna, followed by the six months Pitriyāna. Also as the creators of the three hundred and sixty cows which produce the year-calf and who make the year revolve as a wheel of three hundred and sixty spokes¹.

Dhaumya was made priest of the Pāndavas by the advice of the Gandharva Chaitra-ratha, he of the variegated chariot, who got his bow from the Gandharva Vishvā-vasu, who was, as we have seen, the Great Bear, and he in allying himself with the Pāndavas after he had been vanquished by Arjuna and giving them as priest the leader of the cycle-year of the Ashvins, gave them the horses of his

¹ Mahābhārata Ādi (*Pauskya*) Parva, pp. 45—51.

heavenly car, that is to say, he became as the Great Bear the director of their year ¹.

The incense altar on which this high-priest sacrificed was that of the perpetual fire of the sun-god continuing his never-ceasing journey round the heavens without being slain by the arrow of the Great Bear, and the tree yielding the incense, the smoke of which when burnt represented the mountain mists and rain-clouds which hid the creating god they conveyed to earth from view, was the Indian Salai-tree, which grows on the rocky tops of almost every hill in Central India, where nothing else will grow.

It was this incense which the Indian Turvasu brought with them to the Euphratean Delta, and they as the Arabian Midianites organised the caravans which brought their wares, the gold, frankincense and myrrh of the Magi ², to the City of Haran, the road (*Kharran*) on the Euphrates. This was the City of Laban, meaning the white god, called in Assyrian inscriptions "the builder of the brick foundation of heaven ³," the tower of the Garden of God of this epoch, whose image was a stone, the sun gnomon surmounted by a star indicating the star track on which he made his yearly circuit as the white moon and sun-god.

Haran, the city of this moon-god, the father of Lot, was with his brother Ab-ram, the father Ram, the Hindu Rāma, the son of Terah the antelope, who was the antelope-god of Assyria and India, and Terah was the son of Nahor or Nahr, the river Euphrates, who again in a second birth was the brother of Abram and Haran ⁴. The root-meaning of Lot is, according to Gesenius, "incense," and hence he

¹ Mahābhārata Ādi (*Chaitra-ratha*) Parva, clxxii.—clxxxv. pp. 486—490, 521.

² Matthew ii. 12. In Gen. xxxvii. 26, the Midianite wares described as spices, called in the margin gumtragacanth, a form of incense gum taken from an Indian tree, the *Sterculia urens*, growing, as I have myself frequently seen, on similar rocky heights to those on which the *Boswellia thurifera* is found, both trees often growing close to one another.

³ Sayce, *Hibbert Lectures for 1887*, lect. iv. p. 249, note 3.

⁴ Gen. xi. 24—27.

was the incense-god of the men of Haran who had brought thither from India Rāma's year measured by the revolutions of the white moon and sun-god with its incense ritual. And this historical genealogy also teaches us that the incense ritual concealing the unseen god from profane eyes was that of the god Ram, the Hindu Rāma, whom Lot (*incense*) accompanied into Palestine; and this conclusion is confirmed by the name Keturah, meaning incense, which was that of Abram's eastern wife. One of the sons of this incense-mother was Jokshan, called in Genesis x. 26, Joktan, son of Eber, whom I have shown in p. 130 to be the father of the thirteen sons representing the ancestral provinces of the Beni-Kahtan, whose father was Joktan. And these extended from Southern Arabia to the Akkadian mother-mountain of the East beyond Seistan, and included Havilah, said in Gen. ii. 11 to be the land irrigated by the Pishon, the river of channels, or the Indus and Ophir, the land of the Delta of the Indus, whence Solomon brought apes, ivory, peacocks and almug or sandalwood, all called in the Hebrew narrative by names shewing their Indian-Dravidian origin. Thus Keturah, the incense-mother of Joktan's sons, who, both as Joktan's wife in Gen. x. 26 and that of Abram in Gen. xxv. 1-3, is mother of Sheba and Dedan, Joktan's sons in both narratives, is the mother-goddess of the worshippers of the god Rāma travelling in the Sabæan country, the Southern Arabian land of Sheba, and in Dedan, the islands of the Persian Gulf and India.

The sons of Lot, the incense-god, were Ammon the supporter and Moab the father (*ab*) of the waters (*Mo*), begotten of his two daughters, the two wives of the trident father-god, when he was inspired by the wine consumed by the creating gods of this epoch, and when he dwelt in the mother-cave of the Turanian races¹. Ammon the supporter was the Egyptian god of Thebes, Amen-Rā, the hidden (*amen*) Rā concealed in the Gnomon stone and

¹ Genesis xix. 26—38.

obelisk, ealled in the Book of the Dead "prince of the gods of the East, lord of the two horns of the divine bull scarab," the roller or turner of the earth¹. In the vignettes to Chaps. CXLV., CLXIII., he is represented as a god of the Linga, an ithyphallic man-beetle with plumes on his head and a ram on each shoulder, and as a horned serpent with legs and a lunar disk on his head. He is thus the turner of the pole of the revolving earth hidden in the clouds of incense filling the Egyptian temples, the God descended from the original parent-bird and snake who had become ruler of the cycle-year, which is apparently depicted in the Vignette to Chap. CLXVIII., p. 297, in the three-year boats of Khnemu, Khepera, and Rā the creating ape turning the potter's wheel, the beetle of the beetle-year, and Rā the sun-god.

For the history of Moab, the father (*ab*) of the waters, we must turn to that of the contemporaneous twin-god of the Greek incense mythology Kastor and Polydeukes, who became the twin stars Gemini, the door-posts of the heavenly Garden of God. They were the sons of Lēda, the feminine form of Lēdon (*ληδον*), the mastick shrub yielding the incense Ledanon burnt in Greek temples. Herodotus iii. 3 ascribes the first ceremonial use of incense to the Arabs, who, as we have seen, first used Indian incense. They brought the ritual of its use up the Euphrates to Haran, and thence through Syria and the Mediterranean to Greece. There the twin-gods, sons of the incense-mother, became the patrons of the Dorians, who went from Asia Minor to Sparta, the country where the Indian-Dravidian customs of common meals and the state education of children were more deeply rooted than in any other Greek State. Kastor was the reputed son of Tyndareus, King of Sparta, the hammer (*tud*, *tund*) god of the North, the divine Smith of the Kabiri; and his son Kastor was the god of the Pole (*stor*), the centre

¹ Budge, *Book of the Dead*, Translation, chap. clxiii., clxv., clxvii. pp. 291, 295, 297.

supporting pole of the house, the sexless house-building beaver (*castor*) god of the Northern races. The real father of his brother Polydeukes, the wetting (*δευω*) rain-god, the Semite Moab, father of the waters, was not Tyndareus but Zeus, who was originally the Southern god Tan, the male form of the mother-cloud-bird. They belonged to the original crew of Argo, the mother-constellation of the dwellers on the shores of the Indian Ocean.

It was the Tur-vasu merchant traders of India, sons of these twin-gods the Indian Ashvins, who became the Tursena of Lydia, the Tursha of the Egyptians, and the Tyrrhenian Umbrians of Italy, who were said by Herodotus i. 94 to be Tursenian emigrants from Lydia. It was they who brought to Umbria the Indian ritualistic custom described in the Eugubine Tables of Gubbio of making ceremonial circuits from right to left contrary to the course of the sun, and of wearing while doing so the sacrificial cord, a year-symbol in India, on their right shoulder, according to the pre-solar rule of the Pitaro-Barhishadah of this epoch, who sat on sheaves (*barhis*) of Kusha-grass (*Poa cynosuroides*), and ate parched barley, as we shall see presently, at the annual feasts to the dead of the cycle-year held immediately before the autumnal equinox¹. They took with them to Europe the three-years cycle-year, and set up its calendar at Kermario, near Carnac in Brittany, in the ten rows of stones symbolising its four periods of ten months of gestation, in the midst of which are, as I have described elsewhere, the two index-stones marking the rising of the sun at the solstices and equinoxes which measured this year². It was these Indian introducers of the cycle-year beginning at the autumnal equinox that made this the date of the beginning of the year of Syria, Asia Minor,

¹ Eugubine Tables, vi. and vii. ; Hewitt, *History and Chronology of the Myth-Making Age*, chap. viii. sect. j, The perambulations of boundaries in Gubbio and Echternach, p. 543.

² Gaillard, *L'Astronomie Pre-Historique*, vii. p. 73 ; Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. sect. h, Emigrations of the men of this age as told by their monuments, pp. 266, 267.

and Southern Greece ; and they also brought with them a fresh influx of Indian traditional history, ritual and local customs to be added to that which was, as I have shown, originally imported by the Amazonian matriarchal races and their Iberian Basque descendants.

In Greece these amalgamated Turano-Dravidian tribes became, when united with the matriarchal races, the Ionians and Aeolians but they were more especially the ruling ancestors of the Dorian Minyans, sons of the spear Dor, which, as we have seen, had superseded the bow as the national warlike weapon. Among the Dorian maritime subjects of Minos the Minyan king, the Carians, who are said by Herodotus i. 171 to have made the Minyans masters of the islands of the Ægean Sea and of Greece, show most conspicuous traces of their descent from the sea-faring Indian merchants.

The Carian ruling god of the double axe¹, the Indian Parasu Rāma whose worship they introduced into Crete, was (p. 287) a god of the thirteen-months year which preceded the cycle-year in measuring time by the ten lunar months of gestation, and the Carians, according to Aristotle, cited by Strabo viii. p. 374, occupied Epidaurus in Argolis, the sacred city of Asklepios, the Indian sun-physician who wore the snake on his arm and to whom Indian cocks were sacrificed.

The Carians, like the Indian Pitaro Barhishadah, buried their dead, placing the skeletons in small cists² with the knees doubled up like those of an embryo child, the position prescribed for the newly-baptized partaker of the Indian Soma sacrifice, and used generally, as we have seen in burials of the Neolithic Age, in Egypt and Europe. Herodotus in describing them attributes to the Carians several special customs: (1) of wearing cocks' combs on their helmets, (2) of painting scutcheons on their shields, like the palm-tree

¹ Fraser, *Pausanias*, vol. iii. pp. 154, 155.

² Ridgeway, *Early Age of Greece*, pp. 192, 193.

and plough painted on the banners of Bhishma, Valarāma and Shalya, the Madra king in the Mahābhārata, and (3) of holding their shields by a wooden handle. The two first of these customs are clearly derived from the Indian worshippers of Ahalyā the sun-hen, who sacrificed fowls to her and preserved the images of their tribal totems as crests. He also says that the Carian women never pronounced their husbands' names, a thoroughly Munda custom¹. They also placed the figure of a cock at the end of their lances; and this bird was sacred to Minos and the Minyans, for a cock was painted on the shield of the statue of Idomeneus, who led the Minyan Cretans to the Trojan War, and there was the figure of a cock on the helmet of the statue of Athene, the Ionian tree-mother, in the Akropolis at Elis². It was in this age probably that the male bird was substituted for the original matriarchal sun-hen, and that augury by cocks and hens was systematically introduced into the ritual of the Augurs, whose square field was, as I have shown in p. 327, copied from the plan of the Garden of God of this epoch.

To complete the history of the origin of incense worship introduced into South-western Asia, Egypt and Europe from India we now turn to the far East, where it still survives among the Cambodians. But the incense they use is not that of the Indian Salai-tree, but the Guhla Eaglewood or aloes of the tree *Aquilaria Agulochum*, yielding a different gum. It is called *Aguru* in Sanskrit and *Agūr* in Bengali and Hindi, and is indigenous to Sylhet in Bengal, whence the best aloes is brought³. The incense it yields is called *Ahālot* in Hebrew, *Aghāluhi* in Arabic, and *Aḡallochon* in Greek. It is named in the Arabian Nights as an ingredient of the costly ointment Nudd, said to have come from Sumatra⁴. In the Bible it is mentioned with cassia and cinnamon, both Malay products, as a perfume, translated aloes in our version,

¹ Herodotus i. 171, 146.

² Fraser, *Pausanias*, v. 25, 4, vi. 26, 4, vol. i. pp. 277, 324; Hom. i. c. ii. 693.

³ Clarke, Roxburgh's *Flora Indica*, pp. 377, 378.

⁴ Burton, *Arabian Nights*, vol. vii. p. 223, note 1, vol. viii. p. 24.

and said to be used to perfume the coverings of the dead, a use to which it is also put in Malay funeral ceremonies¹. Wherever it is mentioned in Western literature it is spoken of as most costly and precious, and it was evidently brought to South-western Asia and Europe long after the trade in Indian and Arabian frankincense was established.

Among the Chams the wood of this tree is used in religious ceremonies either for burning in a brazier or for making holy water sanctified by the infusion into it of the powder scraped from the aloes wood. This water is used for purifying sprinkling liquids, but the sprinkler must be passed through the smoke of the burning incense before its contents are distributed, and both the burning incense and lustral water are used at all sacrifices, funerals and religious ceremonies². The ritualistic history of the Chams proves that this aloe-tree was adopted as the holy national incense-tree at a very early period, as it shows that the ceremonial use of incense was introduced into Cambodia from India in the beginning of the age when the Banyan fig-tree of Kashypa became the national parent-tree, and when the gods in whose worship the incense was used were the second form of Shiva as the dancing-god of the linga, the Nāga snake, and Rāma the god of the cycle-year.

This is proved in the ritual of the aloes quest, which is a religious ceremony undertaken every year by a party sent for the purpose and led by an officer called Pō Gahlun, who commands the sixteen appointed searchers who go to the forests inhabited by the wild tribes who know where the trees are to be found.

Before starting a sacrifice is offered in a specially built wooden hut covered with leaves. The offerings made are a goat or kid, five cups of cooked rice, ten eggs, and a bowl of soup made of the bones of the victim slain, and the gods then invoked are Pō Yan Ino Nogar Tahā, Pō Klon Garai

¹ Psalm xlv. ; Proverbs vii. 17 ; Song of Solomon iv. 14 ; John xix. 39, 40 ; Skeat, *Malay Magic*, pp. 402—404.

² Cabaton, *Nouvelles Recherches sur les Chams*, pp. 49—53.

and Pō Rāma¹. It is to the service of these gods, who are the supreme gods of all national religious ceremonies, that the three Cham high-priests called Basaihi are dedicated.

The name of the first god means the Great Lady snake (*nogar*), the Indian Nāga. She is said to be born of the clouds who created the rice-plant, and is the goddess of the banyan fig-tree who placed the earth in the shell of the Kushika tortoise. She is thus the goddess-mother of the Nāga Kushikas, sons of the banyan fig-tree². The second, Pō Klon Garai, the son of this virgin mother, is the Linga god, the earthly representative and brother of Pō Ganvor Motri, the dancing Shiva represented in Cham temples as holding in his right hand a sceptre with a top like that of a bulrush or river reed, and in his left what is apparently the triple thunder-bolt of Vishnu and Marduk, as here reproduced. He with his mother



created the parent fig-tree, and is the first of the gods invited to the annual New Year's sacrifice, the eleven earthly gods of the year of whom Pō Ino Nogar, the Nāga goddess, is second and Pō Klon Garai fourth³. This Linga god, the fourth of the year-gods, dwells in a mountain, and at his birth he was cleansed of his impurities by being licked by his mother the Nāga snake. He taught the art of irrigating rice, and rides on a five years' old bull, and it is his reddish (*kapila*) bull Kapila who bears away the souls of the dead.

The third god, Pō Rāma, is the fifth of the year-gods summoned by Pō Ganvor Motri; he was a king who cultivated rice and had three wives, who, like Kushaloya, Sumitra and Kaikeyi, the wives of his Indian father, Raghu

¹ Cabaton, *Nouvelles Recherches sur les Chams*, pp. 49—53.

² *Ibid.*, pp. 16, 17, 22, 98, 99, 100.

³ *Ibid.*, pp. 35, 106, note 4, 107, 111.

or Dasaratha, disagreed. One of them, the counterpart of the Indian Kaikeyi, mother of Bharata, pretended to be ill, and declared she would never recover unless the Kraik, the iron tree (*Messua ferrea*), the Bengali Nag-sura, or tree of the Nāgas, was cut down. When at last she persuaded the king to consent to the cutting down of this tree, he after its fall was delivered to his enemies, who cut him in pieces, as the Egyptian Set and his seventy-two assistants cut Osiris, the barley year-god, into seventy-two and fourteen pieces. These were collected and put together again by his faithful wife, the Indian Sita, as Isis collected and put together again the pieces of Osiris. Rāma after his dismemberment and reconstruction left his palace, that is to say he became the god Rāma who had hitherto been bound to the bed of the Great Bear, but who henceforth pursued his annual path through the stars, marking his track by the stages or pieces of himself he left behind at each stellar resting-place¹.

After the invocation of these three gods the aloes searchers went to the woods to collect their year's supply, and on their return again repeated the sacrifice offered to the three chief gods and finished their task by sacrificing a buffalo.

This ritual clearly shows that according to Cham tradition the incense cult originated in India in the Nāga Kushika era, when Shiva, dancing as the shepherd star-god Arcturus, who dances round the Pole as the villagers danced round the central parent-tree, had united the immigrants from the North with the dancing aboriginal tribes, and founded the Nāga empire, ruled from the capital city at the meeting of the Jumna and Ganges, where the federation of the Northern and Southern races was and is commemorated in the surviving Puryag festival, which begins the year in Māgh (January—February). The gods there worshipped were the Nāga mother-snake, the Great Bear Goddess, and the God of the Linga and Yoni, male and female symbol of the divinity in the age of the year of

¹ Cabaton, *Nouvelles Recherches sur les Chams*, pp. 112, 113.

thirteen months and the cycle-year of the Banyan fig-tree, in both of which the male and female powers united in the bisexual god of that age were believed to create all things in the recurring periods of ten lunar-sidereal months of gestation. With these were joined Rāma, the sun-god Rā of the cycle-year, whose path through the stars was traced in the Nakshatra circles of India and South-western Asia. The conclusion of the ceremonial collection of the year's supply of incense aloes with the sacrifice of a buffalo also points to Rāma's cycle-year, which began, as we have seen, with the entry of the sun into Aries at the autumnal equinox, and it was at the end of the nine days' opening feast of this year that a buffalo was and is sacrificed yearly in India at the Dasaharā festival. M. Cabaton does not, in his admirable summary of Cham ritual and beliefs, say when this sacrifice took place, but if it was to be handed down from the time of Rāma's first year, which began, as we have seen in p. 305, when the sun was in Cancer at the winter solstice, it may have been then that the sacrifice of the buffalo was first offered which was afterwards changed to the autumnal equinox. The aloes quest expedition would naturally take place at the close of the rains, and its return would thus coincide with a winter's solstice sacrifice of the buffalo.

It was in the ritual of the worship of these gods that the conceptions of the purification by the smoke of the burning mother-tree and of increasing the purifying efficacy of water by mixing and sanctifying wood which underlie the incense worship were first introduced, and these accompanied the similar ideas requiring personal purity in the priests and priestesses who conducted the national ceremonies. It was in order to secure this sexual purity that priests were unsexed and chastity was insisted on in certain priestesses, as in the case of the priestess of Ilithyia, who was obliged to remain chaste¹, to which many other instances might be added from other rituals.

¹ Frazer, *Pausanias*, vi. 20, vol. i. p. 313.

This movement marked the advance of religious feeling from that which looked on the observance of prescribed rules as a national virtue insisted on in all tribal and village communities to the new conception of the duty of each individual to strive to improve his moral nature. It was this spirit first initiated, as we have seen, in the pig-worshipping age which grew and spread among the votaries of the double-sexed god of the Linga and Yoni, who containing in himself the male and female powers of generation and production, united them by his will to disseminate plant and animal life throughout the world, and the offspring thus created were maintained in health and prosperity by the same divine will which preserved for their benefit the unvarying uniformity of the succession of recurring seasons of the year. This conception apparently originated in Asia Minor, whence the custom of unsexing the priests of the cave-goddess Cybele extended to Assyria, but it made little way either in Greece or India, and in the latter country the only unsexed priest in Vedic ritual is the *Āgnidhra*¹, or priest of the fire-god Agni; and this points to the doctrines which inculcated this custom having been conceived by the Phrygian Bhrigus, who first made the worship of the altar-fire as a symbol of the sun-god a national creed.

I. *The creed of plant worship as diffused by the Khati, Kheta or Hittites, the worshippers of the god of the Double Axe.*

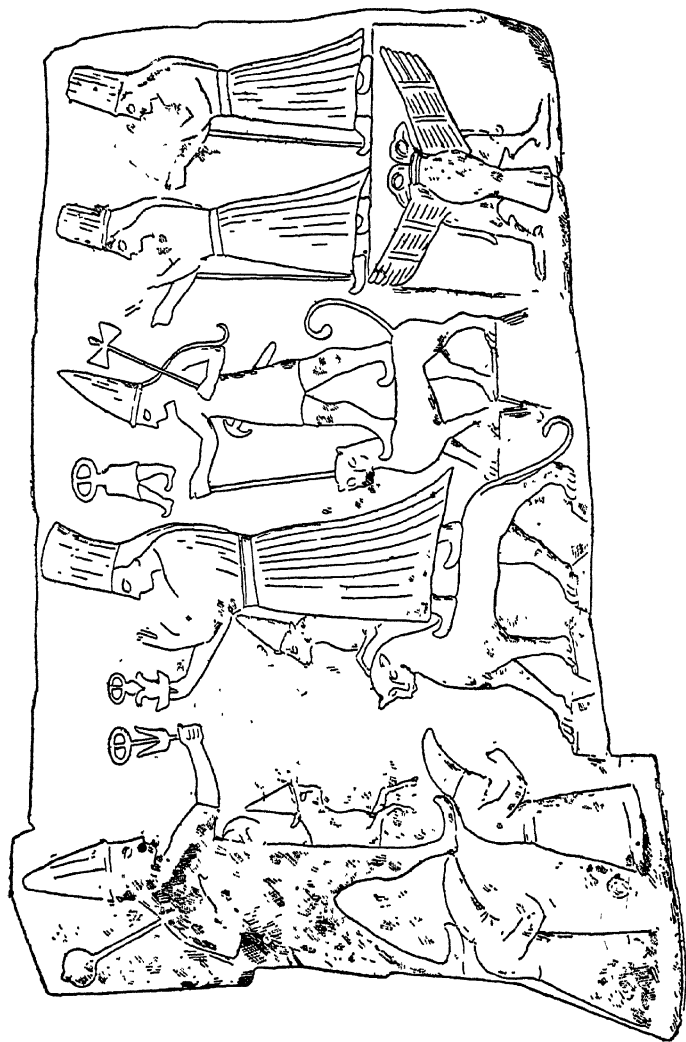
The evidence adduced in previous pages of this book has shown that plant-worship and reverence for the Mother-tree survives in popular belief all over Southern Asia and Europe, wherever the Northern and Southern races have amalgamated, and that these fundamental beliefs which originated in India have been disseminated not only by migrations from

¹ Eggeling, *Shat. Brāh.*, iv. 2, 2, 16, Sacred Books of the East, vol. xxvi pp. 367, 368.

land to land of the primitive matriarchal tribes who brought with them thence these doctrines with their village institutions and customs, but also by the union of some of these tribes with alien races and the consequent incorporation of their beliefs with those of their new partners, as explained in the previous chapters sketching the history of the patriarchal Iberian confederacy and those formed with Finn and Thracian races.

In the union of races which produced the Hittite Nāga-Kushika, worshippers of the Linga who measured time by the cycle-year, the original Indian tree and plant-worship was united with that of the northern believers in semi-human male and female gods, and in the process the place of the original mother-tree, the parent of life, has been taken by the bi-sexual god containing in himself male and female productive powers, and the year-god born of the union of these in his creating will is symbolised in the Hittite creed depicted on the historical bas-relief of Iasilikaia in Cilicia.

In this picture creed here depicted the male and female creator is symbolised in the flower borne by the humanised father and mother. The flower-father-god, wearing the Hittite conical cap and shoes with upturned toes, brought by the northern immigrant barley-growing races into India and standing on the shoulders of two Hittite priests, descends from the mother-mountain with the antelope-god wearing the Hittite cap on his left. In his left hand is his sceptre with an egg-shaped head like that of the egg of the Egyptian Ankh, and apparently symbolising the globular earth-egg, and in his right the pollen-bearing flower. In his advance he meets the flower-mother, also accompanied on her right by the antelope-god. She bears in her right hand the flower beneath which is the seed vessel already beginning to swell with the infusion of the male-pollen, and is thus a reproduction in a visible form of Renuka, the pollen (*renu*) flower-mother of Parasu Rāma. She wears on her head the tower of the Egyptian goddess Isis and Nepthys, as shown in Vignette 4 of the Papyrus of Ani, the tower



From Iaslikaia in Cilicia.

Pictorial Creed of the Hittite Worshipers of the bisexual Father and Mother Plant.

of the revolving periods of gestation, and on her feet are the Hittite shoes with upturned toes.

She stands on the star leopard of Rustum Dionysos and the Mexican Great Bear God Tezcatlipoca, showing that the year of the antelope-god, in which she and the flower-father are the generating parents of life, is measured by the passage of the sun through the stars, and the picture represents the marriage union of the flower-parents of life, whence the sun of the new year is to be born.

The new-born year-god appears behind his mother first as the embryo flower and afterwards as the fully-born god with the tree-staff, the parent of life, in his right hand and the double axe in his left. He, like his mother, stands on the star leopard and wears at his girdle the creating hammer of the northern smith-god with its head shaped like a lunar crescent. His figure is a complete reproduction of the Etruscan smith-god Sethlans, who also bears the double axe.

The creed here depicted testifies no less clearly than that on the Breton Linga altar to the belief that the god of the double axe of the two lunar crescents is born from the union of the male and female productive powers in the virgin bisexual parent-god. And it was that believed in by all the linga-worshipping races whose rule as the Kushika Nāga Turvasu merchant sons of the revolving tower (*tur*) of time extended, as we have seen, from India to the West of Europe, where they dominated all the coasts and the inland countries traversed by their land commercial routes.

The symbolic sign denoting these people in Hittite writing is that of two brothers clasping hands²; and it is the line of descent of the alien northern and southern races which became the two joined brother people which has been traced in India, Persia and Greece in their parent-gods the Ashvins, who were first day and night, and developed into the Persian twins Yima, the Dioscuri of the Greeks, and the Yadu-Turvasu of India. Their pictures on the Egyptian monu-

² Conder, *The Hittites and their Languages*, appendix iv. p. 233, Symbol 161.

ments show that they were a beardless race, and their skill in gardening and success in improving the fruit of the wild-fruit trees when they planted them in their gardens, point to the close relationship of the northern brother stock, who were the pioneer gardeners of Europe, to the yellow beardless Mongolians, who were the gardeners of Asia. It was they who first conceived as the ideal birthplace of the red race the square Garden of God, watered by the mother-river, in which the improved race of mankind was born from the Rivaz rhubarb plant, and which symbolised the four-sided cycle-year of four equal series of ten gestation months; and it was the creed they had learnt from the stored-up teachings of their ancestors that they depicted in the visible symbolic form I have just described.

J. The Indian Sacrificial Ritual of the age of the Cycle-year.

The special sacrifices of this age preserved in the Vedic ritual, and some of which still survive in tribal rites or have been only lately abolished, were of two classes: (1) the animal and human sacrifices originally belonging to the ritual of the northern members of the Kushika race, and (2) the bloodless sacrifices of libations and grain which were the national offerings of the cattle-herding tribes of the sons of the mother-tree.

The Vedic ritual of the Brāhmanas and Rigveda ignores human sacrifices entirely, treating them as completely outside their scheme of worship, and only admits animal sacrifices as part of the ritual of the eleven-months year, which will be sketched in the next chapter. But their silence has not left us without evidence of the rites practised in the human sacrifices of this age, for we have the fullest possible details of the Meriah sacrifice of the Kandhs of Orissa, which have only been completely abolished about fifty years, and of the animal sacrifices of the buffalo still offered in Central and

Southern India at every autumnal equinox. No one who knows the intense conservatism which is the dominant factor in all Indian thought, and which I have tried to make readers realise in the detailed statements I have recorded, can doubt that these sacrifices and all others still offered at native shrines are in all essential points the exact reproductions of the ritual laid down by the tribes who first established them as national ceremonies, and it is from these sacrifices and the tribal traditions of those who forwarded them that we can trace the history of their supersession of the original bloodless offerings.

We have seen on p. 367 that among the ancestors of the Tur-vasu section of the Yadu Turvasu trading-races, who became the Indian Vaishnava, or village (*visi*) castes, the Mongolian yellow races occupied a dominant position. It was they who introduced the ceremonial use of turmeric in marriages and national religious ceremonies, and the ritual of the human Meriah sacrifices of the Kandhs² distinctly proves that they were originally offered by the tribes to whom turmeric was a sacred plant. The victim sacrificed to Tari Pennu, or the female (*pen*) Pole Star goddess, was slain in order to secure for the people good crops and especially turmeric of the right colour, a deep yellow inclining to the red hue given by infused blood. The Kandhs who thus marked themselves as belonging to the yellow races are the sons of the curved sacrificial knife, which was, as we have seen, originally the stone knife of neolithic offerers of animal sacrifices, and their marriage and tribal customs mark them as the offspring of the earliest migrations from the North into India, though they did not bring with them the neolithic custom of burying their dead, whom they burn; and hence their northern ancestors seem to have belonged to the race which burnt their dead during the age when the custom of burial was almost universal, and they seem in this to have been among the pioneers of the study of sanitation.

² Risley, *Tribes and Castes of Bengal*, vol. i. Kandhs, pp. 400—405.

They in Orissa are divided into fifty Gochis or exogamous septs, each of which bears the name of a village, so that they represent the population of a province of fifty villages. Each Gochi is divided into a number of sub-septs or Klambus, each of which remains a separate unity, even when the Klambus of different Gochis are united in one village community. That the Gochis were originally matriarchal village communities, in which no man could become the legal father of a child of a woman of his own village, is proved by the rule that no man may marry a woman of his own Gochi, and marriage is also forbidden between a man and woman of the same Klambu, so that a man must choose his wife from a different village to that in which he lives, and one belonging to a different Klambu or family.

Descents of the children born from these marriages is reckoned in the paternal line, and hence a child belongs to the same Gochi and Klambu as its father, and they cannot inter-marry within these; nor may one of the sons marry a wife of his mother's Klambu, but he may marry one belonging to any of the other Klambus of her Gochi. Hence they are clearly a tribe formed by union of northern male immigrants who were sun-worshippers, as is shown by the name of the Besera Klambu, which means the sons of the sun-hawk (*besra*).

In Kandh marriages the binding sign of union is the necklace placed by her future husband round the wife's neck at betrothal, when she pours sesame oil over his head. At the actual marriage ceremony the bride's father acts as priest, and notifies her union to her husband by taking his and her hands and spitting into the palm of each, thus proclaiming her exclusion from her parents' family. The wedding ends with a simulated capture of the bride by the bridegroom's male relations, and her recovery and restitution to her husband by the girls of the village, but the Sindurdan ceremony of marking the parting of the bride's hair with red antimony to represent the blood union of the pair, and the steps round the fire of the bride and bridegroom used in the marriages of

most castes, are absent from those of the Kandhs. All the customs regulating the union between the sexes seem to date from a very early stage of the substitution of individual marriages for the union of villages; while the rule that property invariably descends to the sons and that daughters are only entitled to maintenance till they are bought in marriage by the payment of the bride price by their husbands, show that the acknowledgment of the children as offspring and heirs of their father had quite superseded the original community of property, and the recognition of the mother as the only acknowledged parent of the matriarchal age. The custom of buying brides with a price generally paid in cattle seems to have originated among a pastoral race who had formed a confederacy of conquest ending in one of mutual alliance with the cultivating village communities of the Gochis or villages which form the basis of the tribal division into families.

The ritual of the Meriah sacrifices offered by these people whose customs point to the very early origin of their distinctive religious ceremonies is most instructive. We have seen that the offering of human sacrifices with the object of securing plentiful crops and an ample increase of population originated apparently in the sacrifice of eldest sons, who were first sacrificed as infants; and as this sacrifice was supposed to be voluntary the rule arose that when adults were sacrificed the voluntary submission to death of the victim was essential to its efficacy. Also it was believed to secure the re-birth of the infant slain together with an additional increase of offspring, and the victim was believed to symbolise the sun-god slain at the end of his allotted year in order that he might rise again as the sun of a new year.

These ideas still survived in the Meriah sacrifices, in which victims were devoted to death by their parents in the belief that they died for the good of mankind, and would be re-born again in the new and abundant crops generated by their creating blood. Other victims were the sons of a victim father who thus, like the deputed descendants of Athamas

or Tammuz in Greece (p. 285), belonged to a family in which honourable death for the public good was considered a chief duty. If these victims were lacking one was purchased, but no prisoner taken in war or unwilling victim could be sacrificed. The doomed children were often kept for years before they were killed, and, like the Mexican victims slain as sacrifices to Tezcatlipoca, the Great Bear leopard-god of this age¹, who only lived as national year-gods for a year after they were doomed to death, they were treated with great deference as embryo gods and welcomed everywhere. In Mexico only males were victims, but the Kandhs sacrificed both sexes. Those selected on reaching maturity were married, a Meriah youth being usually united to a Meriah girl, though he might be married to one who was not a devoted victim, and he also received a portion of land and farm stock.

The sacrifices were originally offered at the beginning of a year when a good crop could be ensured by burying a piece of the victim's flesh in each of the village fields. The sacrifices were preceded by the dancing orgies with which all primitive seasonal festivals in India began. On the day before the sacrifice the victim, whose hair had been shorn, was clad in a new garment and led in solemn procession with music and dancing to the mother-village-grove. He was there tied to a post, which was sometimes placed between two plants of the Sankessar shrub, indicating, like the two pillars before Phœnician temples, the two solstitial seasons of the year, and in a village where the Simul cotton-tree (*Bombax heptaphylla*), sacred to the Ashvins, was the parent-tree he was placed under it. He was then anointed with sesame oil, ghee, the melted butter which succeeded the sesame oil in Vedic ritual, and turmeric, marking the sacrifice as then offered for the yellow race. There was a struggle among the crowd to obtain the smallest relic from his person, a particle of the turmeric paste with which he had been smeared or a drop of his spittle. The orgies of

¹ Prescott, *History of Mexico*, vol. i. chap. iii. Human Sacrifices, pp. 62, 63.

the festival were continued during the night round the bound victim, and at noon the next day he was again anointed with oil, each person touching an anointed part and wiping the oil on his head. In some villages the victim was taken in procession unbound through the village, stopping at each house to allow people to pluck a hair from his head or to obtain a drop of his spittle; and when there seemed any chance that the victim might show unwillingness to die and thus vitiate the sacrifice, he was carried round after his limbs had been broken, or was made half insensible by opium. He was generally slain by being strangled or squeezed to death in a cleft tree, and sometimes wounded first by the priest's axe and then cut up alive while he was being dragged round the fields and pieces were being snatched from his body for burial in them. When one victim was offered for a confederacy of villages an allotted portion of the victim's flesh was given to the representatives of each village present at the sacrifice.

For three days after the sacrifice no house was swept, and universal mourning as for the dead sun-god prevailed, and during the night after it the remains of the victim, the head, bowels and bones, were watched by strong bands. In the morning they were burnt with a whole sheep on a funeral pile. The ashes were scattered over the field, laid as paste over the houses and granaries, or mixed with new corn to preserve it from insects, and sometimes the head and bones were buried, not burnt.

Before discussing the history and origin of these human sacrifices I must first describe the ritual of one of the most remarkable of the Indian animal sacrifices, that of slaying at the Dasaharā festival, ten days after the autumnal equinox, of the buffalo who was the embodied form of the original mother-rain-cloud and of Indra the rain-god himself, who was born from the side of his buffalo mother¹ as a branch from the mother-tree. In

¹ Rig. iv. 18, 2.

Southern India this is the festival of the Potraj, whose image is a stone reddened with vermilion. In an account of the Dasaharā festival given by Domingo Paes, who in the seventeenth century resided at the court of the Raja of Vijyanagur, the ruler of Southern India, we are told that the year there reckoned began on the 12th of October, that is with the new moon of Khārtik (October—November), and that the Dasaharā festival, when buffaloes and sheep were slain, began on the 12th September and lasted nine days, thus ending at the autumnal equinox¹. Hence this festival in its duration preserves, like the Nava-ratra festival held at the same time in Bengal, a reminiscence of the nine-days week of the cycle-year. But the popular festival of Potraj lasts only five days instead of nine, and thus recalls the five-days week of the primitive Pleiades and solstitial year.

It is a festival at which Pariah priests officiate and in which the Mangs workers in leather, who trace their descent to the cattle-herdsmen who measured time by ten lunar months of gestation, play a principal part. The first animal slain is the buffalo, who, like the Meriah human victim, has been consecrated as a calf and allowed to roam in freedom through the village fields. It is killed on the second day, and its head, according to the universal Dasaharā rule for the slaughter of all animals then offered, is struck off at the blow with the curved sacrificial knife. Round its body are placed vessels containing the cereals grown in the village, and it is laid close to a heap of mixed grains with a drill plough in the centre, showing the festival, like that of the death of the Mexican human victim, to be one to the Great Bear plough-god. The carcase is then, like that of the Orissa Meriah, cut up into little pieces, one being given to each cultivator to bury in his field.

The blood and offal are collected in a large basket, over which some pots of cooked food had been previously

¹ Sewell, *A Forgotten Empire*, pp. 263—275, 281, 282.

broken, and a live kid is hewn in pieces, which are scattered over the basket by the Potraj priests. A Mang then takes the basket on his head and throws its contents right and left as offerings to the evil spirits, while he, followed by the other Pariahs, runs round the village boundaries.

On the fifth day the whole community marches to the temple, and a lamb hidden close by found by the priest is placed on the village altar as a victim answering to the ram and ewe made of barley dough and offered to Varuna at the midsummer solstice festival of Varuna praghāsāh¹. He makes this victim, which appears to be a symbol of the sacrifice of the eldest son of the Sun-ram ruling the year beginning when the sun was in Aries at the autumnal equinox, insensible by striking it with his wand of office, and after his hands have been bound behind his back, he rushes at it, tears open its throat with his teeth and eats the raw flesh, thus reproducing the sacrificial meals of the first offerers of animal totems as sacrifices who drank the blood of the slain victims. When it is dead he is lifted up and he then buries his face in a dish of the buffalo meat offering given to him. This with the remains of the lamb is buried beneath the altar, and the slaying priest who has killed the year-god of the dying year flies².

This buffalo autumnal sacrifice is also celebrated by the male Todas, who then eat a young male buffalo, though they will not touch the flesh at other times; and the sacrifice is probably a variant form of the bear feast of their Aino congeners, who at their autumn New Year's festival after offering sacrifices to it kill the young bear which has been caught as a cub and suckled by the wife of its captor, and the Ainos eat the flesh raw, but the Gilgaks cook it³.

¹ Eggeling, *Shat. Brāh.*, ii. 5, 2, 15, 16, Sacred Books of the East, vol. xii p. 395.

² G. L. Gomme, *Ethnology in Folklore*, chap. ii. pp. 22—25; Sir W. Elliot, *Journal Ethnological Society, N.S.*, pp. 197—200.

³ Robertson Smith, *Religion of the Semites*, lect. vii. p. 281; Hewitt, *History and Chronology of the Myth-Making Age*, chap. iii. sect. e, The Southward migration of the Neolithic builders of stone in monuments, p. 117.

These typical instances furnish us with a complete history in Asia and Europe of the offering of animal and human sacrifices as New Year's offerings for securing a good harvest. The custom clearly originated from the same motive which made the growers of cereals offer their first-fruits, their object being to infuse into the members of the tribe or village partaking of them the germs of divine life which were brought to earth in the rain and had risen in the plant as the sap which produced its generating seed. In the creed of the Northern sons of animal totems the vitalising function of the rain-born sap was assigned to the blood which gave life to the flesh of their totem parents. This original personal connection between the victim slain and the worshippers who ate it was, as the village and tribe expanded into the national territory bounded by the horizon and overarched by the heavens, transferred to the earth which yielded the national food, and hence the flesh of the totem victims was buried in the national soil in order to produce good crops; and this custom was one which, as we have seen in pp. 154—157, extended from the north of Europe to India in the south, and to a certain extent substituted in popular belief the mother-earth for the tree-mother, though, as we have seen, it did not eradicate the belief in the mother-tree and the holy village grove.

But with this belief in the generative virtues of the blood and flesh of the animal totem there grew up another in the age of the worship of the deer sun-god, slain at the end of his year by the arrow of the Great Bear. Hence the national victim slain to represent him, which was apparently first the reindeer and afterwards the year-boar, was the god of the dying year who rose again to life as the new year-god born in the newly kindled year-fire, who was in Hindu mythology Vastos pati, the household-fire, son of Prajāpati, the deer Orion and Rohinī, the doe Aldebarān. Hence arose the custom of decking the destined victim with the new and regal garments worn by the slave slain at Shem-i-ramot's wedding, particularly the Mexican and Meriah victim, and of putting garlands

on the animals sacrificed by the Greeks and Romans, who were supposed to march willingly to their deaths, and hence any sign of resistance to the execution of the desire which doomed them to perish at the end of their allotted term of life was thought to vitiate the sacrifice.

But in the primitive age when the belief in the mother-tree and the totem animal parent was the fundamental tenet of national theology no human sacrifices were offered as seed for fertilising the soil, though among some savage warlike tribes the blood of dead enemies and slain prisoners was drunk in the belief that it would invigorate the drinkers with fresh courage, a motive which led the Scythians to drink the blood of the first enemy they slew, as Herodotus iv. 64 tells us.

The first human sacrifices as year offerings originated in the belief of the cattle-herding races in the bi-sexual semi-human god who gathered into himself the male and female productive powers, and became, like the northern Woden, the God of the Wish or Will, who created all things by the united generating forces residing in a virgin god.

Hence as the totem parent of these pre-worshipping cattle-herdsmen was in this new creed not an animal but a God-man, his representative on earth chosen for the national animal sacrifices became the human victim slain at each recurring yearly festival selected for human sacrifices, when his blood and flesh, like that of the Meriah victims, was buried to fertilise the national fields. That this victim was a year-god is shown, as we have seen, by his deification in Orissa, Mexico and Babylon, and additional proof to that already cited to show that he was a year-god of a year like the cycle-year, when the solstices and equinoxes were both reckoned, is shown in the second death of the year-king at the vernal equinox, as recorded by Dr. Jastrow¹.

The Assyrian slaying of the year-god at the vernal equinox, first reckoned as a factor in year measurement in the age of

¹ Lang, *Magic and Religion*, pp. 119, 141.

the cycle-year, is reproduced in the Roman human sacrifice of the victim called Mamurius Veturius, clad in skins and called the old (*vetus*) year-god. He was a form of Vertumnus, the Turner (*verto*) of the year, who bore the lituus, the bent augural staff of the growing mother-plant, the wand of office of the Augurs, the priests of the square augural field of the cycle-year¹. He who was originally slain was in later ritual beaten with rods and driven out of the city on the 14th March². The autumnal buffalo sacrifices in India and the human sacrifices to Zeus Laphystius in Greece and to the Phœnician Moloch at the beginning of the Semitic year at the autumnal equinox also associate these rites with this period of the cycle-year. But human sacrifices when they were once instituted were not, as we see in the Meriah sacrifice, confined only to the beginnings of the Semitic cycle-year nor to the equinoctial and solstitial seasons. Thus in the Greek festival to Apollo on the 6th Thargelion (May—June) in the second month of the summer period of the Pleiades year, two men who were originally sacrificed, one for the men and the other for the women, were driven like the Roman Mamurius out of the city. Also a human sacrifice was offered to Kronos, who was, as we have seen, a god of the thirteen-months year, on the 6th of Metageitnion (August—September), and this might be a mid-year sacrifice to the god of the year beginning in January—February. The victim in this case was, like the Indian Meriah, publicly condemned to death long before he was slain, and he, like some of the same victims, was killed when he was intoxicated³.

National human sacrifices were offered at the summer solstice both in Egypt and by the Gauls. In the former, according to Plutarch, men were burnt alive in the dog-days,

¹ Milani, *Locus Sacer Mundus e Templum de Fiesole e Roma*, pp. 14, 15; Reale, *Accademia dei Lincei*, vol. ix. May, 1900.

² W. Warde Fowler, *The Roman Festivals*, Mensis Martius, pp. 48, note 2, 49.

³ Porphyry, *de Abstinentiâ*, ii. 55, 56; Harrison, *Prolegomena to the Study of Greek Religions*, Harvest Festivals, pp. 95, 96, 110.

and the Gaulish human victims were burnt in cages at mid-summer¹.

Another remarkable human sacrifice was that of the Argei at Rome, which was, like the expulsion of Mamurius from Rome and the Attic victims of Thargelion, changed into a symbolical ceremony of drowning puppets instead of turning the victim out of the city. These puppets made of rushes were thrown into the Tiber on the 15th May by the Vestal Virgins from the Pons Sublicius, and are said by Ovid to represent two men² whose original death was commemorated in the popular proverb *Sexagenarios de ponte*, the men of sixty years old (thrown) from the bridge. As the Flaminia Dialis who officiated at the ceremonies with the Vestal Virgins appeared in mourning instead of her usual bridal attire as the year-queen, the victims offered were clearly dead year-gods, and as their death was followed on the 24th May by the Ambarvalia, when the priests, like the Indian Mangs in the Dasaharā sacrifice, went round the village boundaries and offered a bull, sheep and pig to secure good crops, the sacrifice was one preceding the end of the year and simulated the death of the year-twins, who, as we have seen, ruled the Garden of God of the cycle-year of the bisexual unsexed gods who created the generations of red men born in the series of forty consecutive months from the Rivaz rhubarb plant, and who inculcated the reverence for chastity shown in the guardianship of the national fire by the Vestal Virgins.

The correctness of the connection of the two puppets thrown from the Sublician Bridge with two men once throned as the year-twins at the same place is corroborated by the name Argei by which they were called, if the following derivation of this name gives the true history of the word. The Romans derived it from the Greek Argeioi, and Mommsen accepts this derivation connecting it with the

¹ Plut., *De Isid. et Osirid.* lxxiii. h; Gaidoz, *La Roue*, p. 28.

² Ovid, *Fasti*, 5, 623, Falcifero libata seni duo corpora gentis Mittite.

sacrifice of Greek captives, of which I see no evidence. But the author of the *Mythological Lexicon* derives the name from Varka, and thus makes Argeioi spelt with the digamma into vargeioi, the sons of the wolf; and this name is connected with the Sanskrit Vrika, the wolf and wolf-plough, with which, in Rig. i. 117, 21, the Ashvin twins offering human sacrifices sowed barley, which replaced rice as the Indian national parent plant in this age. If this is the true account of the original sacrifice of the sons of the wolf, the nurse of Romulus and Remus, then the two victims slain were the human representatives of the two patron gods of Rome, the Great Twin Brethren, the guardians of the city sacrificed at their year's end to the mother-river of the Italian Iberian races. The offering of the sacrifice in May, the month dedicated to the Virgin May Queen of the Pleiades year, the month in which no Roman could be married, and the prominence in the sacrificial ceremonies given to the Vestal Virgins and the High Priestess the Flaminia Dialis representing the Virgin Goddess Persephone, seems to mark the rite as dating back to the very early period when the year began with the May-day of the Pleiades year, and before annual time was measured by the equinoxes and solstices.

These human sacrifices of victims, representing the death of the year-god of the believers in the creating bi-sexual god of the generating will uniting the male and female productive powers, were generally superseded in what was looked on as the orthodox ritual in Greece, Rome and India by the sacrifice of animal victims. Also the sacrifices originally offered to secure good crops were changed into expiating offerings made by the State's decree to avert plague or anticipated misfortune, as in the custom mentioned by Servius as existing in Marseilles, founded by Greek colonists from Phoea, where one of the citizens who on such occasions offered himself as a victim whose death would restore the health of the city was kept at the public expense and fed on

specially pure food till the day of sacrifice, when he was clad in holy garments and killed ¹.

From this review of the history of human sacrifices it appears that those offered to secure good crops differed essentially in character and conception from those said in Herodotus iv. 71 to be offered at the burial of Scythian kings, when one of his concubines and some of his servants were slain to accompany him to the other world, and also from the sacrifice of one out of each hundred captives described in Herodotus iv. 62, when the chief object of the sacrifice was to collect the blood which poured from the cut throats of those slain. This blood was doubtless drunk, like that of the first enemy killed by every Scythian warrior, to infuse into those who drank it the valour and vital force of these foes. These sacrifices differed from those offered to secure good crops in having no reference to the reckoning of annual time, whereas, in the countries in which human victims became the national sacrifices, they were offered chiefly at the beginning of the year reckoned by those who offered it, but sometimes, as we have seen above, at other festivals.

These New Year sacrifices were apparently introduced when a semi-human parent became the national totem, and were therefore later than the original criminal totem offerings. They seem to have begun in Asia Minor, when the Nāga Kushika confederacy of the sons of the antelope-god first arose among the worshippers of the household-fire. This custom was taken to the North by the founders of the religion of Woden, the sons of the sun-hawk of Asia Minor, Greece, Egypt and India, who became the Northern goddess Freya, and who looked on creation as the outcome of the will of God, the male and female author of life. These sacrifices are in all countries connected with the worship of fire. Among the Phœnicians they were offerings to the fire-god Moloch or Mel-kaert, the guardian (*malik*) of the city (*kaer*),

¹ Servius, *Virg. Æn.* iii. 75; Harrison, *Prolegomena to the Study of Greek Religions*, Harvest Festivals, pp. 107, 108.

and the victims, like those offered in Gaul, were consumed by fire. In Greece the human sacrifices offered at the shrines of Zeus Lycæus and Laphystius were, as we have seen, offered in Phœnician temples and with Phœnician rites, while the Thargelion victims were offered at the festival of Apollo the wolf-god, the god of the household-fire.

In the North they were offered by the followers of Woden, who burnt the remains of the sun-god Baldur, slain by the mistletoe given to Hodur, the winter-god, by Loki the fire-god; and that this death of the sun-god, which took place when the sun was in Cancer at the winter solstice, was connected with the cycle-year is proved by the ring Draupnir placed by Woden on the funeral pile lighted in Baldur's heaven-circling ship Hring-horn, which produced eight fresh rings every ninth night, and the god Hermod in going to the lower world to try and bring Baldur back spent the nine-days week of the cycle-year on his journey¹.

The Egyptian victims were, like the corpse of the Indian Meriah, burnt with fire, and in both cases the ashes were scattered over the fields; and in the Meriah sacrifice we find that a sheep was burnt on the funeral-pile, with which the offering of the Dasaharā lamb may be compared, as well as that of the sheep offered with the pig and bull at the Roman Ambarvalia. This sacrifice, as well as other indications, seems to point to the inclusion of sheep and bulls as sacrificial animals of the sun-god in succession to the pig, the bull being offered to Mitra the winter-god and the sheep to Varuna the summer-god, while the goat was, like the Indian Meriah, offered to the Pole Star god, who was originally like other deities a goddess; and as the bull slain by Mitra became at a very early age the bull god in Taurus at the winter solstice, so did the sheep become the sun-ram in Aries beginning the cycle-year at the autumnal equinox.

The age when these human sacrifices and the rites accom-

¹ Mallet, *Northern Antiquities*, Prose Edda, 49, pp. 446—449.

panying them were disseminated over the whole of India, South-western Asia, Egypt and Europe seems to be that of the close of the Neolithic and the beginning of the Bronze Age, when the European dead as well as those in India were generally cremated. That this age was that of the diffusion of the worship of Woden in the North is rendered probable by the deification of the ash Ygg-drasil as the Scandinavian parent-tree. The ash-tree and Askr, the first man of the Edda story of creation, both bear the same name, and Hesiod, *Works and Days*, 147, says that Zeus formed the third or bronze race of the Bronze Age out of ash-trees¹.

This age of the sons of the ash-tree was in Greece that of Cheiron the Centaur, the god of the healing hand (*cheir*), who taught Asclepius the sun-physician. He, half man and half horse, was the humanised god of this age of the sun-ass, which was to become the sun-horse of the Bronze Age, as will be seen in the next chapter. It was he who gave to Peleus, the god of the potter's clay (*πηλός*), the Great Potter, when he wedded Thetis, the mud (*thith*) goddess of the southern cauldron of life, the mighty ashen spear cut from the top of Pelion, the mountain of the world's potter. This spear, which became that of Achilles, was so huge that no one but himself could wield it, and Patroclus when he wore his armour was obliged to leave this spear behind and to take instead two spears that fitted his hands². This spear was that of the Great Potter of this age, who, seated on the top of the world's central mountain, the home of the Pole Star, united himself by this Potter's staff, with which he turned the creating potter's wheel, to the Southern mother-goddess, and by its revolutions made the world and starry heavens go round in their annual circuits, which created the life emanating from his generating will.

¹ Stallybrass, Grimm's *Teutonic Mythology*, Creation, vol. ii. pp. 571—573; Hesiod, *Works and Days*, 109—173.

² Hom. *Il.* xvi. 139—144.

This conception was one of the forms in which the image of the creator and his works was formed in the age in which the Supreme God, who had been the unseen Spirit of the believers in the Tāo described on pp. 110, 111, was now revealed in a bi-sexual humanised form instead of being hidden in the clouds and life-giving rain they bring.

In India, where human sacrifices were entirely discarded in the Vedic ritual and the animal sacrifices retained under carefully defined rules, which will be set forth in the next chapter, there was also a ritual of bloodless libations of milk and offerings of barley which was transferred to the revised ritual and fully described in the Brāhmanas. The libations of milk, which date from a very early stage of the ritual of fire-worship, were those offered morning and evening not on the large sacrificial ground on which the Uttara Vēdi or northern altar for animal sacrifice was afterwards erected, and on which the Soma sacrifice of the latest revised Vedic ritual was offered, but on the smaller oblong ground to the west of it, consecrated by the Vedic altar of knowledge (*vedi*) in the form of a woman. These libations were poured on the square Āhavanīya altar of libations (*hu*) placed to the east of the Vedic altar in the enclosure appropriated to the earlier domestic rituals. This enclosure is said to have been made by Prajāpati (Orion), who ruled the ritual of this age in which all ceremonial circuits were made from right to left contrary to the course of the sun. They were poured over the fire at the morning and evening Agni-hotra sacrifice of the libations (*hotra*) of Agni the fire-god. The milk was milked into an earthenware vessel from the special cow of the sacrifice standing to the south of the sacrificial ground, and as a sun-cow it faced East or North. Its milk was boiled on the round Gārhapatya or household-fire altar to the west of the Vedic altar, and two libations of it were poured every morning and evening of the year of 360 days first on the Āhavanīya altar-fire and afterwards two on each of the Gārhapatya and the Dak-

shina semicircular altar at the south-west of the sacrificial ground¹.

To these libations offered to the fire-god were added those of curds offered to Mitra-Varuna, the gods of the two solstitial seasons of the year, on the second day of the ordinary new-moon sacrifice, after an evening Agni-hotra sacrifice of libations to the fire made with rice gruel²; also on the second day of the new-moon festival which formed part of the Dākshāyana sacrifice of the Kurus and Srinjayas. This was the sacrifice of Daksha, the god of the showing hand of five-day weeks, at which both new and full moon sacrifices were offered, the latter being a rice cake to Agni the fire-god and Soma the god of the life-giving sap, offered on the first day, and on the second day a cake to Agni and two separate portions, one of sweet and the other of sour milk, called the Sānnāyya, were offered to Indra. At the new-moon sacrifice on the first day a rice cake is offered to Indra and Agni as a pair, and on the second a cake to Agni besides the curds to Mitra-Varuna³. At these ceremonies the Brihat and Rathantara Sāmāns were recited summoning the rain-god of the seventy-two five-day weeks of the year⁴, as explained in p. 124. The milk for these curds was taken from three cows consecrated to the three mother-rivers of northern India, Gangā, Yamunā, and Sarasvati, who were milked morning and evening on the new-moon day⁵. This ritual clearly tells us that these milk offerings were part of the earlier services to Prajāpati, the deer-sun god, which were performed silently in a low voice without chanting⁶. The boiled milk libations were poured on the fires first of the Āhavanīya altar of libations

¹ Eggeling, *Shat. Brāh.*, The Agni-hotra, ii. 2, 4, 11, 18, ii. 3, 11—37, ii. 3, 2, 1—18, ii. 3, 3, 18—20, Sacred Books of the East, vol. xii. pp. 325—346.

² Ibid., i. 7, 1, 10, *ibid.*, p. 186.

³ Ibid., ii. 4, 4, 6—21, *ibid.*, pp. 377—381, note 2.

⁴ Ibid., i. 7, 2, 17, *ibid.*, p. 196.

⁵ Ibid., i. 6, 4, 9, *ibid.*, pp. 178, note 4, 179.

⁶ Ibid., i. 4, 5, 12, *ibid.*, p. 131.

and afterwards on the Gārhapatya and Dakshina altars, from the last of which, as we shall see presently, the sacred fire was taken to the Vedic altar of knowledge, the last of the altars of this ritual. Hence we see that the order of the altars and of the ritual of the milk offerings is as follows. First there was the domestic household-fire worshipped by the Finn founders of fire-worship. Then began the ritual of daily milk libations instituted by the cattle-herding races who introduced into India the drinking of milk, which was unknown to the earlier Mundas, the Kikatas of the R̥gveda, who drank no milk. They were succeeded by the new-moon offerings on the Dakshina semi-circular altar consecrated to the new-moon worship of the age of Orion's year of lunar twenty-nine-day months and five-day weeks. It was then that new-moon milk libations were added to the rice offerings of the age of Daksha, after whom the Dākshāyana sacrifice was called, and these preceded, as I have shown, those to the full moon. It was then that the worship of the national-fire was made part of the distinctive ritual of the early worshippers of the household-fire, and it is the hymns of these cattle-herdsmen, who measured time by the new moon, which survive in the old Gāthas where God is addressed as the Creator of kine¹.

Their ritual, as shown by the names of the three cows who supplied the milk for the curds of Mitra-Varuna, was that of the river-born sons of Idā the Irāvata, who had in India made the Gungā, Yamunā and Sarasvati the parent rivers of the Kaurāvyā, who are called in the account of the Dākshāyana the Kurus and Srinjayas. These latter as sons of the sickle-shaped (*shrini*) knife of the crescent moon had the same parent totem as the Kandhs, and they were the barley-growing Panchālas of the Mahābhārata, the men of five claws (*ālas*) or five-fingered weeks of Daksha, who formed the Kushika-Nāga race born of the five mother-snakes of the

¹ Mill, *Zendavesta*, part iii. Yasna, xxiv. 2, Sacred Books of the East, vol. xxx. p. 6.

Nāg-panchami festival. It was they who ruled India in the age of the cycle-year of the gods who, like Agni-Soma, Agni-Indra, Mitra-Varuna of the milk ritual, created life as the gods called in the Brāhmana bi-sexual male and female pairs.

It is from Mitra-Varuna, the curd producing pair ruling the Mitra winter and Varuna summer season, that in the Dākshāyana sacrifice whey is said to be produced as seed, whence the horses¹ of the sun, to whom it is offered, are said to be born, and they are said to be the seasons of the year². Hence the ritual of the milk sacrifice dates from an earlier period than the age of the cycle-year, for in it the year is measured by seasons and not, as in the cycle-year, by the path of the sun led by the sun-ass through the Nak-shatra stars. The age of its introduction seems to be that of the rule of the pastoral tribes who drank nothing but milk, like the Massagetæ or Greater Getæ of the Kur or Araxes, the mother-river of the Zend fire-worshippers, and the ancestors of the Todas, who came into India as the first Gautama or sons of the buffalo-cow, and preceded the honey-eating and mead-drinking Ashvins of Rāma's age.

It was in this last age that the distinctive historical change in the date of offering the annual feast to the dead was made by holding the festival at the close of the year beginning at the autumnal equinox. This, as we have seen, had been first held in the beginning of the Pleiades year, in October—November, but it was subsequently transferred by the Iranian fire-worshippers to the summer solstice, and perhaps the feast was held at that date by the early Iranian immigrants into India who measured the year by the six-days week described in p. 224. Their year began with the summer solstice, and they may have introduced the feast into India, as the offering of rice on six platters given to them at the autumnal festival of the barley growers seems to imply that

¹ Eggeling, *Shat. Brāh.*, ii. 4, 21, 22, Sacred Books of the East, vol. xii. pp. 381, 382.

the fathers to whom it was given used the six-days week. In the Nāga-Kushika ritual of the year measured by new moons the Pitri-yajña, or sacrifice to the dead, was offered once a month¹ at the new moon. But it was at the institution of the cycle-year as the national year that the last days of the year ending at the autumnal equinox were dedicated to the Mahā-pitri-yajña, or sacrifice to the Great Fathers held at the end of Bhadra-pada (August—September), and called the Shrāddha or festival of autumn (*sharad*). That this festival was introduced into other countries beginning their year at the autumnal equinox by the Nāga-Kushika traders is rendered probable by the Athenian Nekusia, or Feast to the dead, held at the beginning of Boedromion (September—October), thus, as in the Pleiades year, consecrating the first month year to the dead ancestors.

This year of the autumnal equinox was not that finally adopted at Athens. The latest official year began in Poseidon (December—January), but it was the year of Southern Greece, Macedonia and Asia Minor.

The barley-eating fathers to whom this festival was especially consecrated were the Pole Star worshippers who measured their year by the retrograde circuits of the Great Bear, and consequently wore the sacrificial cord on the right shoulder and not on the left, according to the custom introduced by the later worshippers of the sun who pursued his own sunrise path through the heavens. They also bent their left knee in their circumambulation of the altar, which they made from left to right contrary to the course of the sun².

This sacrificial cord was, as we have seen in pp. 124, 175, made by the northern Brahmans of three threads, to denote the three seasons of Orion's year, but by the southern Dravidian Brahmans it is made of three strands of cotton, in each of which there are nine threads, so that this cord

¹ Eggeling, *Shat. Brāh.*, ii. 4, 2, 7, Sacred Books of the East, vol. xii. p. 362.

² *Ibid.*, ii. 4, 2, 2, ii. 6, 2, 12, *ibid.*

denotes the twenty-seven days of the month and nine days of the week of the cycle-year ¹.

The wearers of this cord are called the Pitaro Barhishadah, or the Kushika-Nāga fathers who sat on the sheaves (*barhis*) of Kusha-grass (*Poa cynosuroides*), the parent-grass of the sons of the black antelope. They, as we are told in the Brāhmanas, were the first fathers to whom cooked food was offered. They were men of the Neolithic Age, who buried their dead and preceded the Pitaro Gnishvāttāh, the fathers consumed by fire, the last set of fathers commemorated in the Brāhmanas. They were the men of the Bronze Age who introduced the Vedic custom of burning the dead now followed by all high-caste Hindus ².

The predecessors of these two classes of barley-eating fathers were the Pitarah Soma-vantah, the fathers possessed by Soma, that is the sons of the mother-rice-plant and its life-giving sap. These first fathers were fed at the festival with rice on six platters, the six days of their week. The rice was brought by the sacrificing priest to the north of the Gārhapatya circular house-fire altar, whence he took it southward and threshed it at the north of the Dakshina crescent-shaped South-west altar, the two altars being enclosed in the same wooden house with its door to the south ³. After threshing the rice he ground it between two millstones placed on the skin of the black antelope sloping to the south, who was the year-god of the Kushika sons of the Kusha-grass, the antelope's favourite food, and the successor of the deer-sun. He then placed the cakes made of this ground-rice, divided into six portions or platters, to the south of the Gārhapatya altar ⁴. After the rice for this ceremony, presided over by the Āptya or water (*ap*) gods, the Trīta Āptya of the

¹ Beauchamp, Dubois' *Hindu Manners, Customs, and Ceremonies*, vol. i. part ii. chap. i. p. 613.

² Eggeling, *Shat. Brāh.*, ii. 6, 4—7, *Sacred Books of the East*, vol. xii. p. 421.

³ Ibid., *The Agniyādhanī or Establishment of the Sacred Fires*, *ibid.*, p. 275.

⁴ Ibid., ii. 6, 1, 4, 8, 9, *ibid.*, pp. 421, 422.

three-years cycle, had been mixed with water brought by the Agnidhra, or unsexed fire-priest of the sexless bi-sexual gods of this epoch, he also buttered the dough before it was baked by the Adhvaryu or ceremonial priest ¹.

The Adhvaryu, after preparing the offerings for the rice-eating fathers, began to prepare that for those born of the Kusha-grass. For them he made a new four-sided altar south of the Dakshina, with its sides pointing, like the early sun-temple of Borsippa near Babylon, to the four quarters of the heavens, and he placed it in a four-sided shed with a door to the north instead of to the south, as that of the Gārhapatya shed, and of the square garden of the Yima ². Inside this he built the national sacrificial fire-altar of this age, when time was reckoned by four successive periods of ten months of gestation. This altar was made of earth in the form of a woman enclosed in the tower of the cycle-year where the sun-god was born, and measured a fathom at the west and three or more cubits from west to east; also the east side was shorter than the west. The breadth was contracted in the middle to resemble a woman's waist, and it was sloped toward the east ³. This altar, called the Vedi or altar of knowledge, was, in the final arrangements of the sacrificial ground made in the later Vedic ritual, moved to the east of the Gārhapatya altar between it and the Āhavanīya ⁴. The Adhvaryu first sprinkled it with water after it was made, and then proceeded to thatch it with Kusha-grass. Seven sheaves or bushes of this grass were made in the ritual of the thirteen-months year when the year was measured by seven-day weeks, but only four were used at the festival to the dead held at the autumnal equinox. With three of these the altar was thatched by the Adhvaryu wearing the sacrificial

¹ Eggeling, *Shat. Brāh.*, i. 2, 2, 1—18, Sacred Books of the East, vol. xii. pp. 42—47.

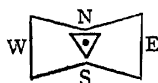
² Ibid., ii. 6, 1, 10, p. 422, note 3.

³ Ibid., i. 2, 5, 14—17, pp. 62—64.

⁴ See plan of sacrificial ground in Eggeling, *Shat. Brāh.*, Sacred Books of the East, vol. xxvi.

cord on his right shoulder, as seats for the Pitaro Barhishadah. He laid these sheaves in three circuits, the three circuits of the cycle-year, from right to left, contrary to the course of the sun, and then in later ritual he repeated these circuits sunwards¹. The fourth sheaf was the Prastara or rain-wand, the Zend Baresma, made of three united sheaves, the three years of the cycle, flowering shoots denoting the flowers of each of the three years being added to each sheaf².

After the altar was thatched the priest removed the fire from the crescent-shaped Dakshina altar to the centre of the new altar, calling the fire-wood "the black deer living in a den," the fire-tree of generation hidden in the womb of the black antelope altar³. He encircled the fire with the three Palāsha paridhis, or enclosing sticks laid down by the Gandharva Vishvā-vasu, the Great Bear God. This was the enclosing mother-triangle first of the year of three seasons and afterwards of the three years of the cycle in which, as we have seen in p. 340, the Gandharva Vishvā-vasu first revealed himself to Rāma as the Great Bear God. These sticks were laid down with the base line of the triangle placed to the north, the quarter whence the fathers came, instead of to the west, as in the triangle placed round the fire of the altar not built within this the special shed prepared for the barley-eating fathers⁴. In this triangle the apex formed by the meeting of the east and west sticks was to the south. Hence the figure of the altar was as follows:—



The fire transferred from the Dakshina altar of the crescent

¹ Eggeling, *Shat. Brāh.*, ii. 6, 1, 13, 15, i. 3, 3, 3, Sacred Books of the East, vol. xii. pp. 84, 424, 425, note 2.

² *Ibid.*, ii. 5, 1, 18, *ibid.*, p. 289, note 1.

³ *Ibid.*, ii. 6, 1, 11, i. 3, 3, 1, *ibid.*, pp. 422, note 3, 84.

⁴ *Ibid.*, ii. 6, 1, 15, i. 3, 3, 13—12, 1. 3, 4, 1—4, *ibid.*, pp. 425, note 3, 87, 89, 90, 91; In Hewitt, *Ruling Races of Prehistoric Times*, vol. i. essay iii. p. 168, a figure of the triangle with its base to the west is given.

moon to the centre of the triangle was that of the Agni Jāta-vedas, possessing the knowledge (*vedī*) of birth (*jāta*), the secret of the cycle-year with its divisions into periods of ten lunar months of gestation. This when placed in the central triangle was invoked by the Hotar libation (*hu*) priest in these words of the Vedic ritual: "We place thee, O Jāta-vedas, in the place of Idā (the mountain-daughter of Manu and the sheep (*eda*) mother of the ram-sun), in the navel of the altar to carry our offerings¹." Thus this fire was that born from the union of Prajāpati Orion with Rohinī Aldebarān, whose son Vastospati, originally the household-fire, was called Nābhi-nedishtha, nearest to the navel.

The offering made on this altar to the Pitaro Barhishadah who buried their dead was barley grain parched in the Dakshina fire but not ground², and this connects them with the Picts of Europe, who, like the barley fathers, painted their tribal totems on their foreheads and shields, and who stored their barley after it was parched and kept it for years in underground chambers, like those made by the ryots in Chutia Nagpur. The Picts also traced descent in the female line, like the Indian matriarchal tribes and the numerous races comprised under the name of Tursena Tursha and Tyrrhenians in Europe³.

K. *Comparison of Indian and European monarchical institutions and land tenures of this age.*

It is apparently to this age that we must refer the first institutions of kings as rulers of large areas of confederated provinces, such as the five kingdoms of Anga (Magadha and North-east India), Vanga (Bengal and Orissa), Kalinga (the

¹ Rīg. iii. 29, 4.

² Eggeling, *Shat. Brāh.*, ii. 6, 1, 5, Sacred Books of the East, vol. xii. p. 421.

³ Rhys and Brynmor Jones, *The Welsh People*, chap. ii. The Pictish Question; Hewitt, *History and Chronology of the Myth-Making Age*, chap. v. sect. c, The worship of sexless and bi-sexual gods, pp. 228—230.

Dravidia of the South), Pandra (the North-centre and South-west), and Shamba (the North-west), and also the peculiar system of land tenure introduced by the barley-growing races still surviving in almost its original form in the Lohardugga Oraon district of Chutia Nagpur. This last is based on the assignment to the king or paramount governor of each group of federated Parhas or small provinces of a portion of land in each village, called in Chutia Nagpur *Munjhus* or king's land. This assignment together with other features of these tenures which I will describe presently, make them almost identical with the original customs of the English manor, in which land is apportioned to its lord and which was derived, as we shall see, from the tribal customs framed by the Goidelic Celts after their union with the Picts.

During the periods preceding the monarchical governments of the Kushika-Nāgas India, with the civilised world surrounding the Indian Ocean, was divided into allied groups of provinces formed by the union of the villages in each provincial area, and it was the Haihayas and Kushika-Nāgas who united these small federations into larger aggregates ruled by the king of the central group of the union, called in India the Chakri-varti king who turned the world's wheel (*chakra*), that is the creating-potter who made the creating wheel of the world and heavens revolve.

The history of the introduction of kingly rule, which has been sketched in various aspects in the earlier sections of this chapter, can be further illustrated from a political point of view from the surviving institutions of the very conservative Oraon barley growers of Chutia Nagpur and the Gonds of Chuttisgurh, the Indian homes of imported northern witchcraft. In these countries the changes introduced in the ages which have elapsed since the Kushika-Nāga constitution was formed have been so slight as to leave its provisions and those of the primitive institutions which preceded so completely unchanged, that in parts of the country villages in which the earliest communal tenures still exist are close to those in which the tenure follows the Oraon pattern, and

everywhere the universal rule followed seems to have allowed villages and united provincial groups to enforce and retain the customary rules laid down by their founders without interfering with those of their neighbours, so that each special set of customs was only observed by the people who included them in their national code, and no one tried to enforce their customs on those living near them, all being satisfied with and retentive of their own. All succeeding races adopted the rule which the Munda chiefs have told me they followed when the Oraons came into the country. "We," as they said, "allowed the Oraons to settle in our land and found villages, and we did not interfere with them nor they with us."

This innate conservatism which was and is still the distinguishing feature of the earliest occupiers of Chutia Nagpur is no less conspicuous among the barley-growing Oraons, who, as well as their successors the Chiru-Kharwars, greatly developed the resources of the country and gave it its present name of the Mother-country (*chut*) of the Nāgas.

Before the Chiru-Kharwars, Kushika-Nāgas and Kaurāvya Kaurs settled in the country and established in their villages the special customs enjoined by their tribal law, the Korwas, Mundas and Bhuyas and the other aboriginal and semi-aboriginal tribes descended from the earliest settlers were either hunters or farmers, and farming continued to be the chief industry of the country even after its productiveness had been greatly increased by the discovery by the new comers of gold and diamonds embedded in the sands of its rivers, which made Chutia Nagpur the Eldorado of India and the ancient world.

This gold was washed from the sands of its southern rivers, the Subonrikha or Suvarna-riksha, the river of the Suvarnas, from those of the streams of Sona-peth, the belly (*peth*) of gold, of the Koel and Sunk, the Eebe and Maini, and diamonds were also extracted from the beds of the Sunk and Eebe. These furnished large quantities of gold extracted by the caste called Jhoras, who trace their descent to the

Kushika-Nāgas¹, and whose chiefs still hold the provinces of Biru and Kesalpur in Chutia Nagpur as well as extensive territories in Gangpur and Jushpur, in the latter of which the Chief Jhora of the territory is Mahapatur, a term meaning Prime Minister, which will be explained presently, and which shows that gold-washing was a very early, almost aboriginal, industry. These gold-washers in the course of the long lapse of time which has passed since their northern ancestors first came into the country as the Kushika-Nāgas have extracted almost all the alluvial gold from the river sands, which now yield such scanty returns that almost all of them have abandoned the trade and become, like their neighbours, farmers.

But even in the days when gold-washing was a flourishing industry, the lion's share of the profits did not fall to those who extracted it, who had no aptitudes for trade, and who were merely agriculturists who had taken to work for gold as more profitable than digging in the fields, but to the travelling merchants, who visited the country to superintend the work, and who alone could take it away to those markets where it could be sold at a large profit.

These traders were the western Khati or Saus of the Suvarna guild, who became, as I shall show in the next chapter, the trading Jains, the birth of whose first chief, the Tīrthakara or maker of pilgrimages, called Rishabha, the bull of Koshala, dates in local tradition from this age of Kashyapa, to which family and that of the Ikshvāku kings of the next chapter he is said to belong. For he was born when the sun and moon were in Uttarāshadha Sagittarius in the eighth night of the dark fortnight of Chait (March—April²). This marks the date as about 15,000 B.C. in the age when the bull, ram and other Zodiacal Nakshatra stars were used in the year of Rāma, king of Koshala, to which realm Rishabha belonged, to measure the

¹ Risley, *Tribes and Castes of Bengal*, vol. i. Jhoras, pp. 346, 347.

² Jacobi, *Jama Sūtras Kalpa Sūtra*, 2—4, pp. 218, 219.

sun's path through the heavens. Rishabha is also said in Jain tradition to be the father of Bharata¹, who, as we have seen, p. 332, was born in the three-years cycle-year, and who as Rāma's brother ruled India while Rāma the year-god was making his three years' journey round the heavens. His descent shows him to be a sacrificed year-god when the bull was, as we have seen in p. 281, slain by the sacrificial knife in the year of Kronos, the god of the thirteen-months year; for his mother was Maru-devi, the mountain (*maru*) goddess the Iberian mother, who was, as we shall see in the next chapter, the mother-goddess of the Jains, all of whose chief shrines were on hills, and his father was Nābhi, the navel, the central fire on the altar. He was thus born from the mountain or mounded altar in the form of a woman that was first made in this age, and on which the birth-fire Jātavedas of the cycle-year of the bull-pillar-god Rā, Rai or Raghu was lighted. Also her age was connected with that preceding the time when Abhijit Vega a Lyræ was Pole Star, which it became in 12,000 B.C., when it was the Pole Star ruling the eleven-months year of the next chapter, for Rishabha died when the moon was in Abhijit (Vega) in the dark fortnight of Māgha (January—February²).

Thus he was a year-god whose death was in Māgha when the thirteen-months year began, and the fourteen dreams dreamed by his mother and the mother of all subsequent Jain Tīrthakaras indicate her year as one measured, like the thirteen-months year, by lunar periods of fourteen days each³.

In the first of the dreams dreamt by his mother he instead of appearing, as in the conception dreams of the other Tīrthakaras, as an elephant, advanced as a bull, and

¹ Jacobi, *Jaina Sūtras Kalpa Sūtra*, 208, Sacred Books of the East, vol. xxii. p. 282.

² Ibid., *Jaina Sūtras Ullāra dhyāyana*, xviii. 3., *ibid.*, vol. xlv. p. 85, note 1.

³ Ibid., *Jaina Sūtras Kalpa Sūtra*, 206, 208, 212, 227, *ibid.*, vol. xxii. pp. 281—285.

this dream marks him as a bull star in Taurus. Hence he appears in Jain tradition as the equivalent of the bull (*rishabha*) star which was in Rig. i. 116, 18 yoked with Shimshu-māra, the alligator constellation. It was these two stars, the tail stars of the latter being twin stars in the Great Bear, which drew the three-wheeled cycle-year-car of the Ashvins to the house of Divodāsa, called Bharadvaja, the sun-lark, and who in Rig. vi. 61, 1, is said to have been given as son to Vadhriashva, the sexless (*vadhri*) horse, by Sarasvati. In Rig. x. 69, a hymn addressed to Agni Vadhriashva, this special fire of the sexless horse, the wooden fire-drill twirled in the socket, is said to be lighted by Sumitrā, who is in the Mahābhārata mother of Lakshman, the star Arcturus, the star guide of Rāma in his year-path through the stars¹. This fire is said in v. 2 to be that on which butter is offered instead of milk or curds. In v. 8 and 9 it is called the Jātavedas, lighted by men who have a Dakshina altar, that, as we have seen, of the crescent moon. In short the fire is that of the Vedic altar of the form of a woman, on which the Gandharva Vishvāvasu placed the Palāsha triangle. Its fire was not like that of previous altars, of milk and curd libations taken from the Dakshina altar, but was lighted with three kindling sticks (*samidhs*), of which the second is said to represent the spring, so that the three denote the three seasons of the year. It is on this fire that melted butter is poured in the following order from the three spoons, Juhū, meaning the tongue, Upabhrīt and Dhruvā. The Juhū and Upabhrīt represent the right and left hands of the god-man and woman, the bi-sexual creator whose body the Dhruvā feminine spoon, the mother fire, is sacred to the Pole Star². The Juhū spoon is, like the three twigs of the fire triangle, made of Palāsha wood, and the Dhruvā spoon of the Vikantata

¹ Mahābhārata Vana (*Draupadi-harana*) Parva, cclxxxvi. p. 813.

² Eggeling, *Śat. Brāh*, i. 3, 2, 2, Sacred Books of the East, vol. xii. pp. 78, note 2, 67, note 2.

thorn-tree (*Flacourtia sapida*)¹. Thus the world's tree of the sons of the butter-yielding cow is, like that of Gilgames and Yspydaden the Celtic Hawthorn giant, a thorn tree. The Dhruva spoons, from which butter is ladled into these three spoons, is made of Khadira wood (*Acacia catechu*), from which both the fire socket and the sacrificial stakes to which human and animal victims were tied were made, so that the butter ritual is that of the offerers of human and animal sacrifices. This ritual, the offspring of the worship of the bull and cow, was, according to Rig. i. 116, brought into the worship of the sun-lark by the Bull and Alligator constellations drawing the three-wheeled car of the Ashvins, whose servant the Bull was, according to Rig. i. 181, 6.

This introduction of the Bull constellation Taurus into the year-path of the three-wheeled car of the cycle-year seems, like the representation of Hermes the sun-pillar (*Herma*) as Kriophoros and Moschophoros, the ram and calf bearer, to represent a year beginning like the cycle-year with the sun in Aries, the Ram at the autumnal equinox followed by his entry into Taurus the next month. The first of these months was that of Ashva-yujau, sacred to the Ashvin twins, and the second, in which they yoked the bull to their car, was Khārtik (November—December), beginning on the 11th of the month, with the Dithwan festival of the awakening of Krishna the year-god, of the bull of the Bhārata, and the introduction of the rule of the Ikshvāku kings of the sugar-cane (*iksha*), the first-fruits of which are celebrated at this festival. This is marked in the ritual of the Vadhriashva fire kindled from the Khadira socket by the fire-drill of Pipal wood by the substitution of the Prastara made of Ashva-vāla (*Saccharum spontaneum*), the horse-tail grass of the wild sugar-cane, for that of the Barhishadsh barley-eating fathers of Kusha-grass, and in the service of this altar a triangle made of Karsh-marya (*Gmelina arborea*), a tree that will not rot, is sub-

¹ Tait, *Samh.* iii. 5, 7, 2, 3; Zimmer, *Altindisches Leben*, p. 79.

stituted for that of three Palāsha twigs placed round the Kusha fire¹.

The new government of the Ikshvāku kings of the bull race was introduced by the victory of Krishna over the Nāga gods. Hence it would seem there are three stages in the history of the cycle-year of the Ashvins, the first represented by the year beginning when the sun was in Cancer at the winter solstice, the second when it was in Aries at the autumnal equinox, and the third when it was in Taurus in October—November.

These cattle-herdsmen who substituted in their ritual butter for sesame oil came from their Western homes in Khāti-a-wār, where the Krishna seaport of Dwārika was, as the traders accompanying the Kushika Nāgas, who as offerers of human sacrifices of infants worshipped the god called in the Mahābhārata Shishu-pāla, the rearer (*pāla*) of children (*shishu*), those destined like the Meriah infants for sacrifice. He was king of Chedī, the land of the birds (*Ched, chir*), and of the Chirus, rulers of Magadha. His lord paramount was Jarā-sandha, whom I have shown to represent the union (*sandhi*) of the northern and southern races in the Kushika confederacy. His father was Dama-ghosha, the herds-man (*ghosha*), tamer (*dama*) of the pastoral cattle, and his mother was sister to the god Vasu. He was born with the three eyes and four hands of Shiva, of whom he was therefore an incarnation, and was changed into a man-god with two eyes and two hands, the god of the Dhruva spoon with only one right and one left hand, when he was taken on Krishna's lap. Krishna, whose divine superiority he refused to acknowledge, slew him at the Rājasūya sacrifice of the coronation of Yudishthira, the eldest of the Pāndavas, with his year's discus, the circle of months and years measuring the year of the

¹ Beames, *Memoirs of the Races of the North-Western Provinces of India*, Dithwan, vol. i. pp. 245—247; Eggeling, *Shat. Brāh.*, iii. 4, 1, 16, 17, Sacred Books of the East, vol. xxiii. p. 89.

new reign which superseded the year measured by the sun-shadows¹.

It was under the rule of Shishu-pāla and Jarā-sandha that human sacrifices were offered in Magadha to Shiva, also called Rudra, and Krishna, when he slew Jarā-sandha and succeeded to his celestial car of the Great Bear constellation which had been that of Vasu, released the victims he had imprisoned for future sacrifice².

These sacrifices were the national offerings of the Nāga race, whose reputed parent king in Magadha was Shishunāga, the child-snake, from whom the Maharajas of Chutia Nagpur and all Nagbunsis trace their descent, and he was the Nāga god of the Takka worshippers of the three Nags (pp. 235, 236). This custom was superseded by the animal sacrifices instituted by Krishna, the god of the antelope race, and he was the god Hari, from whom two of the Jain Tīrthakaras are said to be descended. He was the divine leader of the western traders who migrated from Khātī-a-wār, the Indus and the five rivers of the Punjab to Magadha and Koshala. They then introduced the Jain creed of ascetic self-control and culture which had its roots, as we have seen, in the theology of the worshippers of the pig-gods whose blood cleansed sinners from their sin, and of the bi-sexual parent-god who required chastity from his priests and priestesses, and in the consecration by the Roman sacrifices of pigs of the Vestal Virgins as guardians of the sacred fire. These people made the Kushika Mt. Mandara their sacred mountain, changing its name to Paris-nath, the lord of the traders (*pari-panrī*), and they first crowned their king at the Rājasuṣa consecration service. He was crowned on a tiger-skin spread before the fire kindled to Mitra-Varuna, the united gods of the two seasons of the solar-year to whom, as we have seen on p. 403, milk libations were offered; and on this tiger-skin he has to

¹ Mahābhārata Sabha (*Shishupāla-badha*) Parva, xliii.—xlv. pp. 117—127, 122—124.

² Mahābhārata Sabha (*Rājasuyarambha*) Parva, xx. p. 51; Sabha (*Jarā-sandha badha*) Parva, xxii., xxiv. pp. 68, 73—75.

take the three steps of Vishnu as the year-god born of the black antelope and the mountain bull-mother Gauri (p. 203) ¹. He is thus the king of the tiger race born of the two tiger tribes of the god of the Pharsipen female (*pen*) trident, the mothers of the Vajjian or tiger race of the nine tribes of the Malli or mountain people and the nine of Licchavis, the sons of the fire-dog (Akkadian, *lig*) and worshippers of the household-fire. They are called in the Jain Sūtras rulers of Kashi and Koshala (Benares and North-east India), forming with Magadha the ancient kingdom of Anga; and from these tribes, who with their western brethren practically ruled all northern India, Mahāvīrā, the last of the Tirthakaras, and all his predecessors are said in the Jain Kalpa Sūtra to be descended ².

The first ceremony of the coronation of the king standing on the tiger-skin was an offering of the thirteen Pārtha oblations of the sons of Prithī Vainya, the begetting (*pri*) tree (*vana*) mother of the Pāndava followers of Krishna. These were the oblations of the thirteen months of the year of which the king was the centre month. The first six offered before the consecration were to (1) Agni the fire-god, (2) Soma, god of the creating sap, (3) Savitri the sun-god, (4) Sarasvati the mother river, (5) Pūshan the creating constellation Cancer, and (6) Brihaspati the Pole Star god. The six offered after consecration were to the autumn gods, (1) Indra the rain-god, (2) his roar, (3) his noise, (4) Amsu the stem of the mother-tree, (5) Bhaga the tree of edible fruit, (6) Aryaman the star Arcturus, the three last being the parents of the tiger race and their guardian star. The king, the central ruler of the year, was consecrated with water taken from a vessel made of Udumbara (*Ficus glomerata*) wood, the wild fig-tree, and distributed into four other vessels. From these the king was sprinkled by a Brahman priest from

¹ Eggeling, *Shat. Brāh.*, v. 3, 5, 3, v. 4, 44-6, Sacred Books of the East, vol. xli. pp. 81, 95, 96.

² Jacobi, *Jaina Sūtra Kalpa Sūtra*, 128, Sacred Books of the East, vol. xxii. p. 286, note 2.

that made of Palāsha wood (*Butea frondosa*), by one of his own kinsmen, from the Udumbara vessel made of the sacred wood of the ploughing race, by a Rājanya Kshatrya warrior from that made of the Nyagrodha Banyan-tree (*Ficus Indica*), and by a yellow Vaishya from one made of Ashvatthā (*Ficus religiosa*) or Pipal wood¹.

The Shatapatha Brāhmaṇa does not speak of anything being mixed with the anointing coronation water, but in the Mahābhārata Rāma is said to have been consecrated with water sanctified by Kusha-grass, fried rice and black millet².

Also in the Vedic Vāja Prasaviya fourteen libations of the Vājapeya sacrifice succeeding the Rājasuya all kinds of food are said to be mixed with the sacrificial water from an Udumbara vessel ladled with an Udumbara spoon³. The king thus consecrated was the king of the Kuru-Panchālas, who began each year of the series of his years inaugurated by the Rājasuya sacrifice by ploughing with the Udumbara plough⁴ the two strips representing the sun going northwards and returning southwards in his year's course, as described in p. 178.

After his consecration the king puts on the royal robes as the sign of the new birth completed in the bath of initiation of the re-risen year-god slain by the arrow of the Great Bear. Then from a bow strung by the Adhvaryu and given to him as the bow which was to kill Vritra the year-snake of the dying year, he shoots the three arrows of Mitra-Varuna, the year-gods of the solstitial year. One he aims downwards at the earth, the other forwards into the air, and the third at the sky, the Pole Star Great Bear arrow⁵.

This ceremonial shooting of the arrow at the marriage of the king with his kingdom is repeated in the Oraon marriage

¹ Eggeling, *Shat. Brāh.*, v. 3, 5, 3—19, vol. xli. pp. 81—89.

² Mahābhārata Vana (*Draupadī-harana*) Parva, cclxxviii. p. 820.

³ Eggeling, *Shat. Brāh.*, ix. 3, 4, 4—7, Sacred Books of the East, vol. xliii. pp. 224, 225, note 1.

⁴ *Ibid.*, v. 5, 2, 1—5, *ibid.*, vol. xli. pp. 123, 124.

⁵ *Ibid.*, v. 3, 5, 20—30, *ibid.*, vol. xli. pp. 85—89.

ceremony, in which the bridegroom shoots an arrow over the shoulder of the bride as she goes bearing the water-jar on her head to fetch water. These Oraons, who, as I have already shown, began their year in Māgh (January—February), when the thirteen-months year began, claim to have, like the Ashvins in the Rigveda, first introduced barley and the plough into Chutia Nagpur; and at their marriages the bride and bridegroom stand on a curry stone under which is a sheaf of corn and a plough yoke¹. The most distinctive Oraon festival which is also celebrated by the Kharwars, Kaurs, and other tribes is that of the Kurum almond-tree (*Nauclea parvifolia*), held in August—September as a mid-year festival of the thirteen-months year. This tree, which is not the village mother-tree growing in the village grove, but one specially taken from the forest for this feast, is cut down by the young men and women of each village, who fast till they have completed their task. They plant it in the village Akra or dancing-ground, and on the night of the festival the daughters of the headman of the village bring into the Akra young plants of barley, which they have grown in pots, like those of the gardens of Adonis at Antioch, filled with moist river sand mixed with the sacred turmeric of the Vaishyas. They first worship the Kurum-tree, laying barley-shoots before it, and then distribute them among the dancers, who wear them in their hair during the dance, which lasts all night².

These people burn their dead, and, like the Chams of Cambodia, put parched rice into the mouth of the deceased, but do not bury the bones till the month of December—January of the year in which they die. They collect them after cremation and place them in a new earthen vessel, which they hang on a post or bury in the earth³ in front of the

¹ Risley, *Tribes and Castes of Bengal*, Oraon, vol. ii. p. 142; but Mr. Risley's informant has not recorded the incident of the shooting of the arrow which I know forms part of the marriage ceremonies.

² *Ibid.*, vol. ii. pp. 145, 146.

³ Rev. P. Dihon, *Religion and Customs of the Oraons*, *Memoirs of the Bengal Asiatic Society*, vol. i. p. 136, 1906.

house of the corpse till the burial month comes round. Then there is a general funeral ceremony and feast to the dead before beginning the new year, and at this all the dead of the past year are buried in the village cemetery, generally a pool in the nearest river¹, whither all those who die at a distance are if possible brought after their decease. No marriages take place during this month, and they begin again in January—February, the Gamelion or marriage (*gamos*) month of the Greeks.

The Oraons, who like their neighbours of the yellow barley-growing race used to offer human sacrifices, specially reverence the ass, which is as sacred to them as the cow to the Hindus²; and in this they resemble the Jews, who would not slay an ass, and redeemed with a lamb every ass-born colt condemned to death at the sacrifice of the first-born of men and animals³; and they also, like the Oraons, revered the almond-tree whence Aaron's rod was taken, the tree of the grove of Luz, the almond-tree called by Jacob El Bethel, the House of God, where he encamped after he had destroyed all his family idols⁴. And Oraons trace their descent to the land of Ruhidas, the land of the sun-god Rā or Rāhu. The religious creed of the Oraons, who called themselves by the Malay name for man (*orang*), and whose name is therefore equivalent to the Sanskrit Pūravas or sons of men (*pūru*), is most clearly shown in the divisions of the glebe land assigned in every village to the clan from which the village priest is taken. It is divided into four sections, called (1) Dāli-ka-tāri, (2) Desauli bhut-kheta, (3) Gaon deoti-bhut-kheta, and (4) Chandi-Khet.

The first and largest of these divisions is that consecrated to the Basket (*dāli*) of Tari, the Pole Star goddess, also worshipped as Dhārā the rain-goddess, called Lutkum-budi

¹ Rev. P. Dihon, *Religion and Customs of the Oraons*, Memoirs of the Bengal Asiatic Society, vol. i. p. 136, 1906.

² Risley, *Tribes and Castes of Bengal*, vol. ii. Oraon, pp. 147, 148.

³ Exodus xiii. 13.

⁴ Numbers xvii. 9; Gen. xxxv. 2—8.

or Jahir-budi, the wise goddess of the creeper (*luta*) or village grove (*Jahir*). Fowls originally offered to the sun-hen are offered to her thrice a year, and a pig every ten or twelve years, to secure good crops. (2) The Desauli bhut-kheta, or field of the spirit (*bhut*) of the village grove (*desauli*), is consecrated to the husband of the Pole Star creeper-goddess, called Lutkum hadam, the tree stem round which it turns. Fowls are offered to him yearly, a ram every five years, and a buffalo every ten. He is the counterpart of the Vedic Varuna to whom rams were offered, and to the buffalo-god Indra, the husband of the Pole Star sow, to whom pigs are offered. (3) The Gaon deoti-bhut-kheta, or field of the spirit of the village goddess, called Iker budi, the boundary-goddess, the Gond-god Goraya. The Aker or area included the village boundaries, the Akra or dancing-ground, and the Sarna or village grove are dedicated to her. (4) The fourth division, the Chandi-khet, or field of the moon (*Chandi*) goddess, to whom a she-goat is offered every four or five years, the victim offered to the Pole Star goddess when she was changed from the cloud-bird into the Pole Star goat¹.

The ritual of the worship of these gods, whose only images are the trees in the village grove, clearly shows that these barley-growing sons of the Great Bear plough who came into India from Asia Minor believed in the divine sun-hen going round the Pole Star personified as the prolific sow of the matriarchal age, and in its patriarchal successor the Pole Star goat. They also worshipped the buffalo-cloud-god and the moon, which first became a factor in national year-measurements in Orion's year. It is thus a sketch of the religious history of the yellow barley-growing race, who in the age when the tree of edible fruit became the tree-mother which had been the forest-tree, made the almond-tree their mother-tree, and the reverence for the sun-ass of the thirteen-months and cycle-year accompanied the worship of this tree.

¹ The account of the division of the Pahnai or priest's land in Oraon villages is taken from a report of Babu Rakhai Das Haldar, appointed as Special Commissioner to inquire into Oraon tenures.

These people, whose language differs essentially from that of the Mundas and is allied to the Dravidian tongues, and who retained the earlier Dravidian system of educating the children of both sexes, which I have explained in Chap. I., evidently framed their institutions with the desire of securing by their form of government a national improvement in morality. Further evidence of the continuous growth of this desire is shown by their allotments of special lands for the maintenance of the priestly families, and by their appointment, among a population in whose minds the beliefs and practices of northern Finn witchcraft introduced by the first immigrants from the North were firmly embedded, of Ojhas or chief superintendents of wizardry. One was appointed in each Parha or province, and his duty was to see that black magic used for unlawful injury of others was not practised, and that those who were guilty of it were punished, while magic used for beneficial purposes was encouraged. Before proceeding to discuss the special Oraon tenures it is necessary to consider further the methods of appointment and the rights and duties of the kings whose coronation ceremonies, as finally adopted in the Vedic ritual founded on earlier customs, are recorded in the Shatapatha Brāhmaṇa. These give us no information as to the rules of royal succession or appointment, but as to the latter there is no doubt whatever that the first kings were the chiefs of conquering tribes whose right to rule in the earlier kingdoms founded in Chutia Nagpur accrued when they were accepted as kings by the indigenous races who preceded them, and that they were practically throughout their reigns bound to conform to public opinion. In Bonai, where I gained considerable insight into the working of local politics from being present during a revolt and the subsequent restoration of peace between the Rāja and his people, whose rights he had disregarded, no Rāja can be accepted as king of the country till the Tilok or mark of royal dignity is placed on his forehead by the hereditary chief of the Bhuya class, and similar rules are observed in several of the States in Rajputana. This

ceremony amounts to the renewal at the beginning of each reign of the treaty between the ruler and his originally alien subjects made by the ancestors of the royal family. The right to the throne thus rests on popular consent, and this is proved by the original constitution of those Bhuya kingdoms such as in that of Gangpur, where it survives in its primitive form to give us a living picture of the form of government founded by the first immigrant races who brought with them the knowledge and use of witchcraft.

It is divided into three provinces, the centre of which is watered by the Eebe, the "special appanage of the king who is chief judge and law-giver. The eastern province of Naggra is ruled by the Bhuya Mahapatur, the chief priest and prime minister who, as ruler of a province, is a reproduction of the Munda Manki or provincial ruler. The third, the western province of Hingir, is governed by the Gharoutia or house-manager, who is also a Bhuya Manki, whose duty is to look after the internal police and to be general assistant to the Raja. This constitution makes no provision for the defence of the country, and indicates a state of society in which wars were unknown, and when the only enemies to be feared were the wild beasts which destroyed the crops, and elaborate defences were therefore unnecessary. The people of these lands dwelt as they do now in a forest country, with agricultural villages dispersed through it; and as in all of these the lands and the products were common property, the idea of separate individual possessions was not sufficiently developed to make petty thieving a usual crime. The only property robbers could take was the lands and the crops of each village, and these could be only taken by a forcible raid, and if this was to succeed in getting possession of the grain stores of its inhabitants, they must be slain as prisoners by the captors, as their granaries only contained enough for their own consumption and could not feed a large additional number of invaders. There can be no doubt that any internal bands organised to make these raids on their neighbours would have been in those days of primitive government very

soon exterminated by the united community. This system of government, in which the country was ruled by provincial chiefs and village headmen, assisted by the village watchmen and superintended by the king, the chief judge and law-giver, developed in the more open and better cleared countries into that described in the Mahābhārata, where the village Panchayat, or governing council of five (*panch*), had become a national institution ; and the state is said to have been administered by committees "of five brave and wise men who are employed in the five offices of protecting the city, the citadel, the merchants, and agriculturists, and of punishing criminals¹;" and this description shows that in the age of extended commerce here depicted little stress was laid on military organisation.

In the evolution of society here sketched, we pass in Chutia Nagpur from the hunting Korwas, who have no permanent villages or cultivation, to the Mundas, whose country was ruled by the provincial headmen of the provinces and villages, and from them to the Bhuyas, who first established kingly rule. From the age when the country was divided into small provinces and kingdoms formed of provincial groups we pass to the age of the larger kingdoms, such as those of Chutia Nagpur, Sirgoojya, Chuttisgurrh and Magadha. We find in these considerable changes from the simple communities of earlier times, which are more conspicuous among the Oraons and Kharwars of Chutia Nagpur than elsewhere, but in all of them we find the central kingdom the Raja's appanage, surrounded by frontier estates guarding the boundaries, and among these the leading estate was that assigned to the Ghuroutia, who had become the Sena-pati or commander-in-chief of the army (*sena*) and belonged to the Kharwar tribe. These frontier estates were all vested in families belonging to the latest conquering races, who established themselves as supreme rulers, and they still for the most part continue to be held by descendants of the original grantees. Thus in Chuttisgurrh, which was a Gond Haihaya kingdom, the

¹ Mahābhārata Sabha (*Loka-pāla Sabha khyama*) Parva, v. p. 17.

frontier provinces of the North and East are almost all held by Kaurs, who also held several in Sirgoojya, which was originally a Gond state, the Mahapatur and Sena-pati being both Gonds, but the Maharaja is descended from a Chiru family in Palamow, whose ancestor succeeded in getting possession of the throne. In Chutia Nagpur Kaurs also predominate among the holders of frontier provinces, but the Commander-in-chief, who holds the great tract of Ramghur, now the Hazaribagh district, as his appanage, is a Kharwar, and it was to this tribe that the Nāga Maharaja himself originally belonged.

In Magadha, where the rulers were Chirus, the frontier provinces were for the most part held by the caste of Bhunhiar Babhuns, to which the Maharajas of Benares, Hutwa in the Saran district, Bettiah in Chimparan, Tikari in Gaya, and other powerful families, belong. They are a very fine manly race, who are generally exceedingly tenacious of their rights as tenants, and unite as a body to resist anything that is in their eyes oppressive or inconsistent with established custom. They in their physiognomy show strong signs of descent from the northern races with prominent noses and refined features. That the caste was formed from the wealthy cultivators of the barley-growing age of Oraon supremacy in Chutia Nagpur is proved by their alternative caste-title of Bhunhiar, or men of the soil (*bhum*), which I will define when I describe the Oraon tenures, but they also trace back their descent to the Dom building-race who once, as I show in p. 243, ruled in Oude, for one of their sub-clans is that of the Dom-katar or Dom-knife, and though the greater number of their sub-clans have territorial names indicating descent from the chief men of their birth localities, yet others, such as Bagh-auchia, the sons of the tiger (*bagh*), Bel-auria, sons of the Bel-tree (*Ægle marmelos*), Kushiar, sons of the Kusha-grass, show their connection with the Vajjian or tiger-born races, the Bhārata, sons of the Bel-tree, and the Kushika, children of the Kusha-grass. Also their very ancient and mixed origin is shown

by the religion of their women, which differs from that of the males of the caste, and who worship the old Gond gods Bundi Mai, the forest (*bun*) mother Sokha, the witch-goddess, the female form of the male Gond snake-god Sek Nag, and the boundary snake-god Goraya, offering to them only fruits of the earth, molasses, the offerings of the sugar-cane Ikshvāku god, and pithu, a pudding made of boiled barley-meal¹.

Thus in the review of successive ruling races who established monarchical government we find the tribes succeeding one another apparently in the following order. The Bhuyas were succeeded by the Gonds, they by the Oraons, they by the Kaurs, who were followed by the Kharwar-Chirus and Bhunhiar Babhuns, to the last of whom the upper classes of the Chutia Nagpur Oraons were most closely allied. These tribes constituted the elite of the yellow race, the sons of the Kurum almond-tree and the parent barley, and their history, including that of their fall from power, is most graphically told in that of their sacred river the Kurum-nasa, rising in the Sakti mountains of Vasu and dividing the present province of Behar or Magadha from that of Benares. Its name means the destruction (*nasa*) of the Kurum-tree, the parent-tree of the Chirus and Kharvars dwelling on its banks, who still reverence it as their mother-river. But to the orthodox high-caste Hindus who claim to belong to the red race the touch of its waters is pollution, and consequently, till the present bridge over it on the Grand Trunk Road was built, all red Hindu pilgrims who wanted to cross the fords where the water was too shallow for boats, except in the rainy season, had to be carried across it, and hence the fords were for many centuries profitable sources of revenue to the worshippers of the Kurum-tree who lived near them.

The date of the change of belief which made the once sacred river a polluting stream is clearly indicated by the

¹ Risley, *Tribes and Castes of Bengal*, Babhun, vol. 1. pp. 28—34.

transfer of the spring-festival beginning the year of the yellow races, in which the festival of the worship of the Kurum-tree was a mid-year feast, at the new moon of Māgh (Jan.—Feb) to the new moon of Phal-gun (February—March). It is then that the Huli orgiastic festival, the original of our carnival, begins, and it is shown to be a festival of the red race by the red powder which women and men throw at their friends as confetti are thrown in the European carnival. It marks the victory of the red race led by the Pāndavas and Krishna, who in the countries where their influence predominated abolished the human sacrifices of the Nāga yellow Kaurāvyas, who measured time by the eleven-months year.

It was under Pāndava rule that the religion of asceticism, repression of evil desires and radical improvement of individual moral character continually insisted on in the Mahābhārata, developed into the creed of the Jains of Khātī-a-wār, and it was these joined races (Kati), in whose religion there were the germs of the Hebrew, Jain and Buddhist enthusiasm for righteousness, who formed the trading section of the conquering tribes who organised the systematic exploitation of the immense wealth of Chutia Nagpur, and became the financial advisers of the Malli Licchavi kings who ruled North-eastern India, including Anga, Magadha, Koshala Vanga (Bengal and Orissa), and whose capital was Kashi (Benares).

In concluding this sketch of the history of the introduction of Monarchical government into India by the barley-growing yellow races we have now to consider the peculiar Oraon tenures, which are almost precisely similar to those of the Goidelic Welsh, which probably, as we shall see, once extended in India over a much larger area than that portion of the Lohardugga district in which they now survive in their original form.

The land system of the barley-growing races in which these tenures originated both in Chutia Nagpur and among the Goidels, who succeeded the barley-eating Picts,

is based on the division of society into four classes : (1) The royal race, including the families of the central king and his subordinate hereditary rulers of provinces. These had special land rights, and the younger members of their families were entitled to grants of land for their maintenance ; and this right is recognised not only in the kingdoms of Chutia Nagpur but also among the Gonds, and I think I may say all over India. (2) The class called among the Oraons Bhunhiars, the Celtic Uchelwyr, from whose families among the Oraons were chosen the holders of the offices of Munda, the village headman, the Pahan or priest, and the Mahto, its steward or accountant. The members of this class traced their descent from the members of the conquering tribe who became the first communal owners of the village land, and the resemblance between the Oraon Bhunhiars and the Celtic Uchelwyr is proved by the latter supplying the holders of the offices of Maer or Mayor, the equivalent of the Indian village headman, and Canghellor or Chancellor, who is in India the Mahto. (3) The tenants who were descendants of the original members of the village community before the conquest of the country, but whose ancestors did not belong to the families holding village offices, had a hereditary right to hold a portion of the village lands. They were the Vaishya of the later Hindu organisation and the Indian equivalents of the Celtic Bonedigion. (4) The hereditary village servants, who still exist in Oraon villages and in village communities in other parts of India. It is from their descendants that, as I have shown in p. 24⁸, the artisan and trading castes were formed under Kushika rule. Among the Cymri, who are the united Goidelic and Brythonic Celts, they were the unfree persons[†], who were of alien and generally of Pictish descent. The king in the central royal province of Chutia Nagpur and the hereditary governor

* Rhys and Brynnor Jones, *The Welsh People*, chap. vi. Ancient Laws and Customs, p. 191.

in each of the frontier provinces was entitled to a large share of the land in each village, and this was cultivated for him by the tenants who were not Bhunhiars, under the superintendence of the Mahto, and in payments for this service a special area of land, called Beth-kheta, was assigned as common property. The royal land is called Manjhus, and the crops gathered from it are stored in the granaries distributed over the province to supply maintenance for the king and his followers during the constant progresses through the dominions which they, as well as the Cymric kings, were obliged to make as chief judges and maintainers of order.

The nearest analogue to this tenure which I have been able to find in India is among the Gonds of Chuttisghur. There each village is divided into a number of shares called Koonts, one for each member of the village council, usually consisting of five village officers. Among these the headman or Gountia held one share, which was, like the Manjhus land, cultivated for him by the tenants. But he though often practically hereditary heir had not the undisturbed status vested in the headmen of Munda and Oraon villages, as he might frequently be a non-resident alien, and was therefore not descended from the original founders of the village. He was in theory appointed by the king, so that his land was a royal grant which the king might have appropriated for himself, but which he gave to his nominee whom he appointed governor of the village.

Among the Cymric Celts the royal land was the king's Maerdref, superintended by the land Maer of each province. It did not consist of land in every village, but of two trefyd or villages each of 256 erwan or acres out of the fifty trefyd in each Cymwd or province. This was cultivated by the Eitftion or taeogh tenants who held the villages in which the land was called Tyr Cyfrif, or registered land. They in their villages, which were separate from those of the Uchelwyr or free men, held, like the Munda Oraon tenants, this land in common, and it was partitioned among all the males of each

village above the age of fourteen¹. This is a form of tenure like that of the Greek villages, in which each male after he had offered a lock of his hair as a sign that he was eighteen, and had received the virile tenure, was given a portion of the land of his native village² at the annual distribution at the festival of Apaturia, on the 1st of November (p. 211).

The register of the tenant's land was kept by the Canggellor or Chancellor, the Oraon Mahto, called by the same title in Orissa. The name is a caste-title among many Bengal castes. He has become the Putwari or village accountant of northern India, and the Kulkarni of Bombay and the Dekkan.

Those alien cultivators of Wales, who had dwelt in the country before the arrival of the Goidelic and Brythonic Celts, held the position assigned by the Oraons to the non-Bhunhiar tenants, and were both among the Oraons and Celts required as a servile rent for these lands to repair the king's houses, to erect temporary dwellings for him and his retinue when they visited the Welsh Cymwd or the Oraon village during their royal progresses. Among the Cymri the rule was that the king's stay in each cymwd was to be limited to nine days, the nine-days week of the cycle-year. During this time he was fed by the Uchelwyr, an obligation which does not entirely fall on the Oraon Bhunhiars, as they have only to supply firewood and such articles of consumption as were not furnished by the royal granaries³.

Under the land system of the Welsh Codes the Indian development of land-tenures from the province of the hunting-races to the village which became the ultimate unit seems to

¹ Seebohm, *The Tribal System in Wales*, p. 18; Rhys and Brynnor Jones, *The Welsh People*, chap. vi. pp. 215—220, chap. i. p. 400.

² Hewitt, *History and Chronology of the Myth-Making Age*, chap. vi. sect. e, The connection between this year and ceremonial hair-cutting, p. 338; Frazer, *Pausanias*, ii. 32, i. vol. iii. pp. 279—281. In Hom. *Il.* ii. 542, 543, the Abantes of Euboea, a northern race who used ashen spears are said to cut their hair behind (ὀπίθεν), not as the Celts used to do in front.

³ Seebohm, *The Tribal System in Wales*, pp. 157, 158; Rhys and Brynnor Jones, *The Welsh People*, chap. vi. pp. 220, note 2, 224.

be somewhat ignored in the later Brythonic division of the land. In this the Welsh king is essentially the ruler of the provinces of his realm. Within these was his demesne land and that assigned to his Maer and Canghellor, where the land was divided among their families and called *Tir-gwelyawg*, or family land, and those allotted to the *Eifftion* or *taeoghs*. Thus the Cymric *Cymwd* divided into the King's demesne land, that of his Maer and Canghellor, the *Uchelwyr* villages and those of the *Eifftion*, was an exact enlargement of the *Oraon* village with the king's *Manjhus* land, that of the *Munda*, *Pahan* and *Mahto Bhunhiars*, and those of the hereditary tenant members of the community. The *Oraon* allotments of glebe land for the priest in every village was also recognised in those of the *Cymri*, where he was a free tenant holding the land attached to his office in the village to which he belonged; and among the *Cymri* he had the additional privilege of receiving a contribution from each plough of land in the villages adjoining his own, in which he was appointed teacher, and in this capacity he resembled the Hindu *Prashastri* or teaching priest and the *Oraon Ojha*. The nearest analogies to the *Oraon Pahan*s are to be found among the *Dosadhs*, who belong chiefly to the Behar districts of the ancient kingdom of *Anga*, and from whom the fire-priests of *Rāhu* in *Magadha* are taken, and the counterparts of the *Ojhas* are the *Sakadwipa Brahman*s. The *Dosadhs* call themselves *Mahto*, the *Oraon* village steward, *Manjhi*, the village headman, *Gorait*, the guardian of the village boundaries of the Gond snake-god *Goraya*, and *Chokidar* the policeman, names showing that they belonged to the official class of tenants of villages organised somewhat like those of the *Oraons*, but belonging to a state of society in which they were more independent of the king than under the *Oraon* constitution, and somewhat like that of the *Gonds* of *Chuttisgurh*. They sacrifice to *Rāhu*, the god *Rai* or *Raghu*, who became *Rāma*, pigs, a ram, wheaten flour, and rice-milk (*khir*). Their superior priests in Eastern Bengal are the *Sakadwipa Brahman*s, who are also the priests of the

Chirus, Kharwars and Rautia Kaurs, who keep the Oraon Kurum festival. They are divided into territorial septs and practise as physicians, having learnt, as they say, the art from Rāma. They are thus the descendants of the Ojhas, distributed like them over the Parhas of the Chiru-Oraon kingdoms, where one of their chief duties was to control the practisers of wizardry¹.

In all the Oraon villages, as well as in all those in Chutia Nagpur and Chuttisgurh, the land allotted to each of the sections into which each of the villages was divided and to the cultivating families included in them varied continually with the periodical distribution of the cultivated area. Those used in Chuttisgurh, where I know the land customs most intimately, having spent four years surveying the land and assessing rents in the Raipur district, to take place at intervals of about five years, or when new ryots were received into the village. At these each koont received as its allotment an area corresponding to the capacities of the tenants who were to cultivate it. This area was measured not by linear but by seed measurements, which I have found by comparing them with linear measurements to be surprisingly accurate. In this method the area of each plot was reckoned by the number of maunds (2 lbs.) of seed required to sow it, a different area being reckoned for rice and dry crops, and the area thus ascertained was adapted to the capacities of the cultivators by reckoning the number of cultivating plough-bullocks they owned. Thus a cultivator with four plough-bullocks got twice the area given to one with two and so on. In order to assure to each ryot a fair share of good, moderate and poor lands the village soil was divided into classes varying in fertility, accessibility and other advantages and disadvantages, the object being to give to each cultivator a share of each kind of soil corresponding to the quantity of plough-

¹ Risley, *Tribes and Castes of Bengal*, vol. i. Dosadh, pp. 254—257, Sakadwipa Brahmans, pp. 159, 160, Cheroos, p. 202, Kharwais, p. 476, vol. ii. Rautia Kaurs, p. 202.

land to which he was entitled, and thus in the majority of villages where the soils varied in quality the lands of each section and of each cultivator were distributed over all parts of what was often a very large village area, and none of them had their lands in a ring fence. In the Oraon villages the Manjhus lands, those of the Bhunhiars and tenants, were all similarly distributed, and each occupier was liable to receive at each distribution lands quite different from those he cultivated before. Hence no one had any certain continuous right to any particular plot of land but only to an area which his plough-bullocks could cultivate.

In the Gond villages of Chuttisgurrh, in which a money rent was paid, it was assessed on the number of ploughs in the village, so much being paid for each plough, and the rate varied with the fertility and advantages of each village, and no exceptions were allowed except to special grantees. But in Chutia Nagpur the Bhunhiar families, like those of the Uchelwyr in Wales, paid no rent, and were only liable for the services they were required by custom to give to the Raja; and in villages outside the Oraon country where Bhunhiar Babhuns were tenants I have found in assessing rents that they always claimed to hold these lands at rates much below those paid by other tenants, and refused to perform any services whatsoever on the ground that as they paid money rent they were exempted from those they formerly rendered.

Among the Welsh Cymri a system of linear measurement defined in the Venodotian code was used. The unit was the *erw* or *acre* of about 4,320 square yards of arable land, somewhat less than the acre of 4,840 square yards, and this was probably originally measured by the seed corn sown on it. There were four *erwan* in every *Tydyn* (homestead), four *tydenau* or sixteen *erwan* in every *Rhandir* (land-share or small holding), four *Rhandiroed* or 64 *erwan* in every *Gafael* (large holding), four *gefaelion* or 256 *erwan* in every *Tref* (township), four *trefyð* or 1,024 *erwan* in every *Maenol*, twelve *maenolyd*, forty-eight *trefyð* or 12,288 *erwan* with

two trefyd or 512 erwan for the king in each Cymwd or province, making its whole area 50 trefyd or 12,800 erwan.

Here the maenol, the English manor, is the area of four trefs or villages each containing 256 erwan surrounded with stones, as in the Babylonian lands, or with boundaries as carefully defined by natural features as those of the Indian Gond villages¹; but for the full apportionment of the soil thus subdivided, the cymwd and its trefs being the unit, the Cymwd was divided as follows: Two of the 50 trefs were set apart for the king's maer-dref, one for his demesne and the other for his waste and summer pasture. Four maenolyd each of 48 trefs or villages, 192 villages in all, were assigned to eifftion or unfree tenants to support the king's dogs and horses, for his progress and doвраeth (residential quarters). Two maenolyd or 96 villages were assigned to the Canghellor and Maer, 48 to each, and the six remaining maenolyd, or 288 trefs or villages, were given to the Uchelwyr, who thus clearly as owners of three-fourths of each province, for the Canghellor and Maer were Uchelwyr, were the governing power in the land, the king being their deputy and official head, who as chief judge preserved order and secured the obedience and services of the unfree tenants. In fact he, the Canghellor and Maer formed a triad like that of the Bhuya kingdoms of Chutia Nagpur, ruled by the King Mahapatur and Ghuroutia.

The whole arrangement is apparently one established by the Brython successors of the Goidels, and that the system thus sketched, in which the Eifftion and Uchelwyr lived in separate villages, was derived from one in which they lived together as in the Oraon villages is proved by the evidence of English villages in manorial lands. There the original village was a community of cultivators ruled by a headman called Mayor or the Celtic Maer, alderman, bailiff, or other similar term; and in each village after

¹ Rhys and Brynmor Jones, *The Welsh People*, chap. vi. pp. 218, notes 1 and 2, 219.

the country had been divided into manors, each ruled by a lord, there was a share entitled the lord's demesne, the Oraon Manjhus. The village of Chippenham in Wilts, said in Domesday Book to be a *manerium* which entertains the king for one day, contains 100 carucates. Of these 16 carucates cultivated by 28 serfs are said to be demesne land, the Indian Manjhus, and it is shown to have been originally part of the village land owned by the whole community and answering to the share of the headman in a Gond village by the distribution of the land. Sixty carucates are cultivated by free tenants or burgesses, and the remaining 22 carucates of demesne land cultivated by the serfs were the property of the whole community, who received the profits from their servile cultivators.

That the cultivating freemen or burgesses had hereditary rights in these village lands like those universally possessed by the early members of the village community and by those of Greece, is proved by the decision recorded by the Commissioners' appointed to make a parliamentary enquiry as to the village of Malmesbury in 1835, where they say: "Every son of a free burgess or commoner in his own right, he being at the time of claiming admission at the age of twenty-one years and married, is entitled to be admitted a free burgess or commoner of this borough, and in this capacity to have a portion of the village land." Mr. Gomme, in his *Village Community*, has by numerous examples traced the existence of the communal village as a primitive institution from the north of Scotland all over England. "It began, as in India, with the common holding of the village lands by the members of the community entitled to attend the village folkmoot, and each village was ruled by a headman. The village lands were originally divided among the tenants by lot, so that, as in India, no tenant had a right to continuous possession of the same plot of land ¹.

¹ Gomme, *The Village Community*, chap. vi. Tribal Communities in Britain,

This original form of village in England, as in the Indian village of the barley-growing Oraons, passed into one in which the village was grouped generally with others in a manor containing lord's land, the English form of the Munda Parha. This, which was the primitive organisation first instituted by the forest-born village communities in India, was disseminated, as we have seen, by the matriarchal races in all the countries in South-western Asia and Europe, where their descendants settled. And in England and in India at the head of the Parha which became the manor was its lord, who answered to the Indian Munda Manki of the matriarchal age; but while the Munda Manki only took small customary contributions from each of the villages of his Parha, the lord of the manor in Celtic Britain and the Rāja of Chutia Nagpur took from each village a portion of land called the lord's land. This was in England cultivated, as we have seen in the case of Chippenham, by serfs who were in the original village organisation members of the village community belonging to pre-Celtic races, and in Chutia Nagpur by the tenants who did not belong to the Bhunhiar class, the Celtic Uchelwyr, and who retained in villages of mixed nationality their original status with the additional obligation of cultivating the Manjhus land, which was partly paid for by the Beth-kheta land given to them.

Both the Bhunhiars in India and the Celtic Uchelwyr represented the new patriarchal races who had succeeded the original matriarchal village founders, and they became in the new organisation the land (*bhum*) holding classes who had rights to free land, and were set above the members of the original village organisation, who became eifftion or taeogh in Wales and serf in England. In this class of free tenants there were included in India the families who had originally the rights of headmen, those

from whom the village priest, who was originally the priest of a province or parha, were selected ; and to these also was added the families who originally supplied the assistant to the headman, who became the Ghuroutia or house steward holding the third province in the original Bhuya kingdom, and he as well as the Mahāpatur, the Welsh Canghellor, represented as holders of provinces two original Mankis.

Hence we have in the history of these governing communities a series of three stages of growth : (1) The provincial confederation of village communities not ruled by a king but by an elected governor generally taken from one family. (2) The first kingdom ruled by a king who as chief of a conquering tribe becomes the head of a country divided into three federal provinces, who changes the offices of two of the provincial governors into those of Mahāpatur, the chief counsellor, the Celtic Canghellor, and Ghuroutia, who generally assists the king in superintending the village communities, who is the Celtic Maer. That the government of early English kingdoms when divided into Manors must in the days of the supremacy of the folk-moots have been very similar to that of the Bhuya kingdoms of India is proved by the existence both in India and Celtic England of the state ruled by the Prime Minister of the king, the superintendent of the folk-moots, who has become the Chancellor, the Speaker of the House of Lords of modern days, and by the Maer or Ghuroutia, the ruler of the cities or villages whence the king draws a revenue increasing with the complications of government and the growth of trade and commerce, and who is the historical ancestor of the present Chancellor of the Exchequer. The form of the English village of this stage in which the new and old races lived together is represented by those of the Marathas of the Dekhan, in which the land is divided into two sections, one of which is allotted to the families from whom the village officials, the Patel or headman and the Kul karni or accountants, can be chosen. Their tenure of their lands is similar to the Bhunhiari tenures in Chutia

Nagpur, with the exception that while in Chutia Nagpur the Bhunhiari lands were, previous to the recent settlement in which their fields have been mapped and measured, liable to periodical redivision and redistribution, the lands of the privileged families are dived into allotments called "thals" or "jathas," each of which is assigned to a particular family and called after its name. These lands also, like those of the somewhat privileged Babhan tenants in Behar, pay rents, and only the headman, like the same official in Chuttisgurh, holds his land free of rent. The Kulkarni sometimes holds land but is generally paid in grain. The headman also in these villages has the right of giving clearance leases of waste lands, and the administration of these and of abandoned lands is vested in him and the superior tenants forming the village corporation.

Besides these lands there were in every village those of the Mahrs or Mallis, the aboriginal mountain races answering to the Mundas who held land on their original tenures, and who had, like the Oraon tenants who cultivated the Manjhus lands, to perform services in addition to their rents, and they were, as heretofore, guardians of the village boundaries and assistants to the headman¹. But in none of these villages was there any royal land.

It was in the successive phases of this stage of society when, as I have shown in pp. 240, 241, national wealth began to be measured by trade and commerce that some of the tenants were required by the wants of their community to cease to employ themselves exclusively in agriculture or hunting, and to practise the trades which arose at this epoch, especially those of the potter and of the maker of village implements, which were first of stone. These became the village potter and the blacksmith of the Bronze Age, who as well as the herdsman and policeman are village servants in large Oraon villages. These and other village servants who were origin-

¹ Sykes, *Village Communities in the Bombay Dekhan*, Journal Royal Asiatic Society, vol. 11. p. 208.

ally land-holding members of the community were paid as the same class were in England, sometimes by grants of land and sometimes by contributions from the land-holding ryots at so much per plough. As to the village servants and their remuneration, I can give very exact details with regard to those in Chuttisgurrh from my settlement report on the Raipur district. There the usual staff of village servants were : (1) The Kotwar or Policeman. (2) The Chouhan or Ganda, answered to the Oraon Mahto, but his chief employment in Raipur was to assist the headman and weigh the grain sold, and his authority was therefore less than that of his Oraon counterpart. (3) The herdsman called Raout or Bhurdeeha. (4) The barber Naie. (5) The blacksmith Lohar and the washerman Bhuret. All payment made to these servants instead of, or in some villages in addition to, the land attached to their office was made in grain, the Kotwar getting from 40 to 80 lbs. of rice from each plough besides a handful of each Rupee's worth of grain sold in the village, the Lohar from 120 to 160 lbs., and the Herdsman 160 lbs. per plough, while the Barber got 80 lbs. per beard. These gifts were fixed in days when grain was so abundant in the fertile lands of Chuttisgurrh as to be more than sufficient for the wants of the people, and it was then sold for almost nominal prices, as owing to the frontier dues exacted by the Marāthas on all grain exported from each province there were few or no outside buyers. In fact money was almost unknown to many of the inhabitants, and when I visited the southern jungles of the district I had to take cowrie shells for currency, as the people used neither copper nor silver.

The washerman generally had a grant of land, and the Ganda used before the payment was abolished by Government order to get 8 lbs. of every rupee's worth of grain sold in the village, and he is now paid by the headman. Where a Byga or village priest is kept he usually receives two sheaves of rice with the straw or 40 lbs. of unhusked rice from each ryot¹. This stage of society in which the

¹ Hewitt, *Report on the Land Revenue Settlement of the Raipur District*, sects. 145—148, pp. 50, 51.

country was ruled by a king who, like the Chutia Nagpur Bhuya kings and the Raj Gond rulers of Chuttisgurh, took the previous chief authorities in the land into partnership, as was apparently done in England by the Pictish kings, was succeeded in England by that introduced by the Goidels and Brythons. In the first stage of this change a portion of the land was set aside in every village, as in those of Lohardugga in Chutia Nagpur and in England, as Lord's land, and in the second, that of the Brythonic province I have sketched above, separate villages were allotted to the Uchelwyr and the eifftion or taeogh tenants. This phase of society, in which all the tenants belong to a special social class or caste, is reproduced in India in the Jāt Puttidari villages of northern India divided among families descended from original founders, which are precisely like the Cymric Uchelwyr villages. And no one who has studied the varying phases of social life over large areas in India can doubt that tracts exist where the ideal Cymric Brythonic province is to be found reproduced in almost every detail, though in many cases the original evidence has almost disappeared in the course of ages of change.

The whole series of successive changes in land tenures and administration in India which I have now sketched can be traced to the three Dravidian races, sons of Agastya, the star Canopus: (1) the Cholas or Kolas, the amalgamated Malli or Malay mountain-races, sons of the hill and the village tree; (2) the Chirus or northern sons of the bird (*chir*), the sun-hawk, the yellow race who introduced the village systems of the second stage, and who were the sons of the Banyan fig-tree, the Kurum almond-tree, and the mango, and (3) the Paṇḍyas or fair (*paṇḍi*) men, the red race who introduced the villages separating the ryots into the two classes of privileged and inferior ryots, and founded villages like those of the Celtic Uchelwyr, in which all the lands were partitioned among families of the same stock. The institutions of the first of these successive races were purely Indian in origin, and were distributed, as we have seen, throughout Asia and

Europe, whence the Chirus and Paṇdyas who had mingled with the Indian farmers in Asia Minor brought their distinctive systems with them.

Their kings were the leaders of the worshippers of the hidden god, the Amen Rā or hidden Rā of Egypt, the god of the gnomon sun-pillar which marked the lapse of time by its shadows, and who is the Hir-men-sol or Great Stone of the sun, the centre of the circle of the year-stones. It was the visible form of the creating spirit which made the nights, days, seasons, months and years revolve in unvarying order. The king or leader, as the centre of the national circle, was the human emanation or ambassador of the creating spirit dwelling in the recording sun-stone. Hence the reign of the kings began in India and Egypt with a New Year's sacrifice, in which he was the new god born, like the sun of each new year, to replace the dead sun of the old year. The germs of this belief were disseminated by the offerers of human sacrifices, who erected gnomon stones and circles which mark their national march from Scandinavia to India, and they were developed by the fire-worshipping Chirus, sons of the sun-hawk, who as the Nāga-Kushikas brought southward the doctrine of the sacrifice of the king's eldest son as the national victim, whose blood as that of the productive year-god would increase the crops of the land and add to the population born of the prolific progressive races, who increased in numbers as their farming improved, and who were likened in Greek mythology to the myrmidon ants of Achilles, the sun-god.

It was with the growth of the creeds accompanying these sacrifices that the original priest, who in the northern nations believing in witchcraft was the wizard Shaman, became the priest of the sacrificial stake, the Angiras priesthood of Hindu history, who were first the priests of the Pole Star goat-god who spread all over India the custom of human sacrifices, which survived till recently among the Kandhs of Orissa, but which had been constantly practised all over Chutia Nagpur till we assumed the government of

the country. They revived again during the year of the Mutiny, when the English officials temporarily left the country owing to the revolt of the local military contingent, and since we resumed control during the next year I have known of several instances of human sacrifices being offered to bring good rains and to drive away pestilences ; and among a people so conservative as the natives of the country are, I believe that if we left India, and no controlling power remained behind to see that they were not offered, they would revive again directly, unless the very numerous converts, who have peopled parts of the country with Christian inhabitants so as to make the population in many parts of the Lohardugga district almost entirely Christian, may have sufficiently firm belief in their new creed and enough influence over their neighbours as to be able to make a radical change in their national views on this question.

It was the influential power of the sacrificing magic priest which was fused with that of the king in the Patesi or Priest-kings of Girsu and the earliest Akkadian provincial cities. This priest-king was the earliest traditional king of Persia, Feridun or Thraëtaona, and Minu-tchir, whose chief counsellors were the Magi magicians, and this union of the priest and king, the earthly representative of the ruling sun-god, was reproduced in Egypt in the Kushika Pharaoh kings, lords of the Per-ā-oui, the double great house of the northern and southern sun, who wore the leopard-skin garment of the priest and offered the national sacrifices. • •

It was this tradition of kingly rule which was completely developed in India in the Chakrivarti or wheel-turning king of the Kushika-Nāgas, who had made the bull their totem-god. They were in Assyria the sons of the bull (*gud*), the bull-god Gud-ia of the bull land of Gutium (Assyria), who became the Indian Gautuma, and appear in historical traditions as the Paṇḍyas, the youngest sons of the Dravidian star-father Agastya Canopus. They are the Pārtha of the

Rigveda and Mahābhārata, the Parthians of central Asia who worshipped Susi-mag and bore the image of this Nāga snake on their banners. This tradition of the bull descent of these final leaders of the barley-growing races who succeeded their yellow predecessors and made Rishabha the bull the ruling constellation of the Indian year, is preserved in the ceremonies of the coronation of the Mahārāja of Chutia Nagpur, when he wears a turban twisted into a peculiar shape to represent the ancestral bull's horns, and the maker of this turban holds a village granted to his ancestors free of all payments except the discharge of his duty of providing the official head-dress of the Rāja. It was these people who brought with them to India the successive changes in the development of land tenures which I have now sketched, and the survey shows that the first village communal institutions were originally disseminated from the forests of Southern India, and that the reflex systems which finally infused individual rights, ownership of land and property, and kingly governments under popular control into the autocratic oligarchies of initial socialism, were brought to India by the mixed tribes of northern and southern parentage who had mingled northern institutions with those originally received from India.

NOTE A.

THE MILKY WAY.

WE can trace back the story telling how Vishvāmitra made the star α Aquilæ a measure of time, and how Kaous the Persian king was borne to heaven by eagles, to a very early date through Chinese and Japanese folk-lore and ritual.

The star α Aquilæ is in Japanese ritual derived from China, one of three stars in that constellation called Kengyū, the Ox-leader, who was wedded to Tchi Niu, the Chinese Weaving Goddess, the star Vega, one of three stars in Lyra forming the group of the Three Weaving Sisters who wove the web of time, and of these Vega, the Pole Star from about 12,000 to 10,000 B.C., was the apex. The wedded pair were separated by the Milky Way, called the River of Heaven, Tchi Niu, called in Japanese Tanabata or Shokujo, meaning the Weaving Lady, being on the east of the river, and Kengyū with his two oxen on the west.

Kengyū was only allowed by the Tāo god of the Path, the Japanese Shinto, to cross the river separating him from his wife on the seventh night of the seventh month, that is on the seventh of June—July, in a year beginning with the Ploughing Festival of December—January.

It was then that the magpies, sacred to the weaving-goddess Vega, and the crow-birds of Kengyū made a bridge with their wings, by which the latter could cross the heavenly river.

This night of meeting has for eleven hundred and fifty years been celebrated as a great national festival through-

out Japan, though it is now dying out, and in China, whence it originally came, it is of immense antiquity.

In the Japanese poems telling the story of the lovers this festival is said to celebrate the beginning of autumn, that is to say it is the mid-year festival of the epoch when the solstitial year was measured as that of the two ploughing strips of the Indian New Year festival of the Kuru Panchālas. These two strips were ploughed over to represent the path of the sun at the Milky Way from the South at the winter solstice to its most Northern point reached at midsummer, when it returned southward along the second strip. This year, which became the ploughing year of China, was, as I have shown in pp. 176—179, the year of Mithra and of Hercules and Cacus, in which, according to popular astronomy, the oxen of Kengyū and Cacus were dragged backwards down the first strip into the cave at the Pole Star summit of heaven, and then brought sunwards along the second strip to their Southern home.

The autumn festival of Tanabata or Tchi Niu was that held on the night of rest preceding the return of the year-oxen from North to South, and the first conception of this festival is thus in Chinese ritual dated back to the epoch when Vega was the Pole Star ¹.

The episode of the birds' bridge introduced into the story tells us of a previous age when the Pole Star and α Aquilæ were birds. This in the Pole Star historical circle is that when the Pole Star was the forest-bird, the Indian Shakuni or Kite, the Constellation Cygnus, and this astronomical epoch preceding that when Aquila became the constellation of the ploughing Herdsman is represented in Sumero-Akkadian astronomy. In it Aquila is called Alala the Great Spirit, and Kakab Idkhu the star of the Powerful Bird, and this bird, which ultimately became the Arabic Altair or Great Bird, is represented on Babylonian boundary stones as a goose, the star α Aquilæ

¹ Lafcadio Hearn, *The Romance of the Milky Way*, pp. 3—25.

Altair being depicted on its right thigh. This is apparently the first sun and moon bird introduced into historical stellar mythology in the age of the thirteen-months year, when the bird Garuda was first placed on the centre pole of the Great Bear revolving bed of the sun-god. It was the Sinmurgh or Simurgh bird of Persia, called in Arabic Ruakh, the Breath of Life, the Roc bird of the Arabian Nights ¹.

¹ R. Brown, jun., F.S.A., *Primitive Constellations*, vol. i. pp. 44—46, vol. ii. chap. xiv. The Euphratean Celestial Sphere, pp. 197, 198.

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